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# Gay Community News

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**Book Supplement Inside**



***“The Dozens” Reviewed***





# GayCommunityNews

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## Gay Rights Ordinance Fails in Palo Alto

By David Morris

PALO ALTO, CA — In the first popular vote on a lesbian and gay rights ordinance since the rightist victories in national elections last year, the electorate in this city on November 3 rejected a proposal to ban discrimination on the basis of sexual orientation in a number of areas.

Measure B would have applied to employment, union membership, the providing of goods and services by private businesses, and the use of city-owned facilities available to the general public. The measure was the first attempt

to institute a lesbian and gay rights ordinance by initiative since 1978.

Fifty-eight percent of the voters opposed the ordinance.

Proponents of the ordinance had been encouraged by the results of a June 1980 election in which Palo Alto voters approved a referendum challenging a county lesbian and gay rights ordinance by less than one percent, as compared to the county-wide vote of three to one against the ordinance. A similar challenge at the same time in nearby San Jose had succeeded by a two-to-one margin in

overturning that city's lesbian and gay rights law (see *GCN*, Vol. 8, No. 11).

The campaign for passage of the ordinance was conducted by Palo Alto Citizens for Equal Rights (PACER), the organization which had originally drafted it.

Steve Harris, a member of PACER, told *GCN* he was disappointed in the election results and surprised at the margin by which the measure failed. He said a low voter turnout was a significant factor in the outcome.

Harris said the campaign for

passage of the law had been supported by the lesbian and gay communities in several neighboring cities, including San Francisco. Opponents conducted a quiet campaign, he said, in which they argued that no real discrimination exists and that the ordinance was improperly drafted.

Harris told *GCN* that Bill Garroway of Palo Altans Against Measure B compared gay people to drug dealers and made "other outrageous statements" during a debate, but that no other distinctly homophobic remarks were heard during the campaign.

San Francisco Supervisor Harry Britt cautioned against interpreting the result of the election as a gauge of the political climate in the country. He said the vote in Palo Alto was not a condemnation of homosexuality but an indication of disapproval of laws concerning sex. The same disapproval, he predicted, will aid the lesbian and gay community in defeating anti-gay initiatives in the future.

But both Harris and Lucia Valeska, executive director of the National Gay Task Force, disagree. "There's a spreading influence of the Moral Majority," Harris said. "It is becoming OK to discriminate."

Valeska said the election results reflect a "backsliding into a very narrow approach" to political questions which excludes the needs of minorities and that gay people will be the first minority to feel the effect of the change. "Any election in this country," she said, "is a bellwether."

Britt and Valeska agree, however, that a more critical test of the political climate will take place in January in Austin, Texas, if a petition drive currently being conducted by fundamentalists there succeeds. The fundamentalist petition proposes an ordinance specifically permitting discrimination against gay people in housing.

— filed from Boston

## Attempt to 'Deprogram' Lesbian Brings Criminal Charges in Ohio

By Jil Clark

CINCINNATI, OH — A woman who believes her daughter is a lesbian hired cult "deprogrammers" to kidnap the 20-year-old and rape her daily during the week they held her in captivity.

A Hamilton County grand jury has leveled charges of kidnapping, assault and sexual battery against four of the persons allegedly involved in the attempt to "deprogram" Stephanie Riethmiller of Norwood.

Riethmiller was snatched from the street near the apartment she shares with 20-year-old Patricia Thieman on Oct. 8. Police located her with her mother and three other captors six days later in Leesburg, Alabama, 65 miles northeast of Birmingham.

Stephanie's mother, 47-year-old Marita Riethmiller, paid nationally famous cult "deprogrammer" Ted Patrick \$8,000 to change her daughter's "lifestyle," according to reports in the Cincinnati *Enquirer*. The reports said that Marita Riethmiller objects to her daughter's relationship with her roommate.

Named in the indictment are Patrick of San Diego, Calif.; Naomi Faye Kelley Goss, 25, of Leesburg, Ala.; James Roe, 25, also of San Diego, Calif., and a man known only as "Ray," who is

still at large. Each was charged with one count of abduction, one count of kidnapping, one count of assault and six counts of sexual battery. They have pleaded innocent to the charges.

The charges were filed by Hamilton County Prosecutor Simon Leis, who is known here for his sympathy with the religious right and his opposition to the lesbian and gay rights movement. Some lesbians and gay men here are concerned that Riethmiller's alleged assailants will receive only light sentences for the serious crimes of which they are accused, according to Victoria Ramstetter, a member of the Lesbian Activist's Bureau. "Having to prosecute on behalf of a lesbian puts Leis in an awkward position to say the least," said Ramstetter, "and I'm skeptical."

The indictment alleges that James Roe had sexual intercourse with Stephanie Riethmiller on October 9, 10, 11, 12, 13 and 14. Sexual battery, according to the Ohio Revised Code, is a third-degree felony involving "sexual conduct with someone other than a spouse" in a variety of situations where the offender takes "unconscionable advantage of the victim."

Asked why the four are charged with sexual battery rather than

with the more serious offense of rape, Assistant Prosecutor Arthur Ney said he could make no comment.

Captain Frank Williams told *GCN* that he doesn't know whether "Ray" also "had sexual intercourse with" Riethmiller.

Norwood Detective Lt. Denny Schlie said that Patrick was not present at the time of the alleged offenses.

Marita Riethmiller was not indicted in this second round of charges, although she was in the same house with the other suspects when Roe was put in a room alone with Stephanie Riethmiller. Ney refused to comment about this.

Marita Riethmiller — along with Kelley-Goss, Roe and "Ray" — was charged with abduction and kidnapping on October 14. The grand jury accused the four of having "restrained Stephanie Riethmiller of her liberty under circumstances which created a substantial risk of serious harm" to her. Riethmiller was released from Hamilton County Jail at 11:15 that evening, only two hours after police escorted her back to Cincinnati and booked her.

Ney said it is common for an indictment to be dismissed if a second one is returned that alleges similar conduct, but he would not say whether charges would be

dropped against Riethmiller.

William Riethmiller, Stephanie's father, turned state's witness in return for immunity, according to the *Enquirer*. His role in the attempted "deprogramming" included his renting of the van used in the abduction and the dark blue Mercury in which Stephanie was driven to Leesburg. He originally told police that his wife had left town on a business trip, but later cooperated with investigators and at one point established phone

Continued on page 3

## Ohio Bill Targets 'Deprogramming'

By Jil Clark

CINCINNATI, OH — Groups of families all over Ohio whose children have joined what they consider to be "destructive cults" are backing a bill aimed at relaxing the state's kidnapping laws in certain situations.

One such group is the Anti-Cult Parent Support Group in Cincinnati. Mary Ann and Lawrence Eyink, members of the ten-family group, have twice kidnapped their son Dan, now 26 years old, since he joined Shri Rudrananda Ashram in Corryville several years ago. Mary Ann Eyink regards the abductions as "the ultimate act of parental love, a last-ditch effort at saving my child's life."

The state of Ohio regards her as a criminal.

The bill which she and other Ohio parents are supporting would change that. It would allow Ohio probate judges to authorize temporary guardianship to parents whose children have been subjected to "physiological depletion, deceptive recruitment, hypnosis, or peer pressure." In cases where parents could prove that their children had joined a "destructive cult" that brought about "a radical change by impairing the person's capacity to recognize reality," the bill would allow parents to legally take their son or daughter "home."

The bill will be presented to the legislature by Representative Thomas Pottenger this session.

David Faulkner, a Cincinnati attorney who is among several in the state fighting for the passage of the legislation, told *GCN* that "there is absolutely no connection between the Riethmiller ['deprogramming'] case and the proposed legislation" (see story this issue).

"It [the bill] is being aimed purely at a religious cult situation," said Faulkner, "where

irreparable harm can be done to a person and family in a short period of time."

Faulkner's son, an electrical engineer, joined the Unification Church for a period of time. "He was grabbed by them in a way that you can't program someone to be a homosexual. There is quite a difference between what a cult experience can do to a person in a short period of time and what a person does with his own body and mind over a considerable amount of time deciding whether he wants to be gay or not."

*GCN* asked Faulkner whether he thinks that the language of the bill, in particular, the terms "deceptive recruitment" and "peer pressure," is vague enough that it could be used against lesbians and gay men. "God, I hope not. There will be no problem as long as it's read properly."

Faulkner added, "Maybe 'peer pressure' should be made more specific."

Cult deprogramming "has a lot of basic gut appeal with people," said criminal investigator Patrick Russel of the district attorney's office in San Diego, where "deprogrammer" Ted Patrick has been found guilty of kidnapping. "But is we allow it for families with adult children in fringe groups, where is the line?"

Russel said that the "deprogramming" process is "in effect brainwashing back to what parents believe is 'normal society.'"

Representative Pottenger of Cincinnati told reporters that the bill has "constitutional problems," but added that, should it become law, the possibility of parents using it on their adult children who use marijuana or convert from Judaism to Christianity is a "red herring" and "unrealistic."

— filed from Boston

## Boston Voters Approve District Representation; Scondras Comes Close

By Larry Goldsmith

BOSTON — Voters here installed four new city councillors, turned out an incumbent and overwhelmingly approved district representation for the city council and school committee in a municipal election November 3.

The election also saw the selection of two black candidates and three women for the Boston school committee in a combination which is expected to provide for a liberal majority.

The newcomers to the city council are Michael McCormack, a former assistant attorney general under Francis X. Bellotti; Terence P. McDermott, a Dorchester attorney endorsed by the Boston *Globe*, the Ward 5 Democratic Committee and the Black Political Task Force; Maura Hennigan, a liberal from a prominent Boston political family and the only woman chosen for council; and Bruce Bolling, also from a political

family and the first black elected to the council in over ten years. The newcomers finished sixth through ninth, directly behind the five of six incumbents reelected.

Only Patrick F. McDonough, current president of the council, failed to achieve reelection, finishing eleventh.

Anti-busing activist Jim Kelly finished tenth, only 734 votes away from a council seat out of 88,603 votes cast, according to unofficial figures. Kelly has said he will ask for a recount, but may actually find his way onto the council through other means. If reelected incumbent Albert "Dapper" O'Neil is offered a post by the Reagan Administration, as has recently been suggested, then Kelly as tenth-place finisher, would automatically gain his seat.

Several progressive candidates, including an openly gay man, failed to make the cutoff. David Scondras, Charles Yancey and

Craig Lankhorst (see *GCN*, Vol. 9, No. 14), finished twelfth, thirteenth, and sixteenth, respectively.

School committee incumbents John O'Bryant, Jean Sullivan McKeigue, and Kevin McCluskey gained reelection and were joined by newcomers Jean McGuire and Rita Walsh-Tomasini. Incumbents John McDonough and Elvira Pixie Palladino lost their seats.

District representation for the city council and the school committee won approval of 55 percent of the voters. Beginning with the 1983 elections, each of the bodies will comprise nine members from districts and four members elected at large. The number of at-large seats will vary according to the population of the city.

Public hearings to determine how the district lines should be drawn will be called as soon as the election results are official.



# News Notes

## quote of the week

"The classic blind spot of liberals is their faith that all social conflicts can be settled by peaceful compromise. However bitter the differences, whatever the imbalance of power between opposing parties, one need only apply ingenuity and good will, reject 'extremists on both sides,' and the lion will sit down with the lamb. No matter how many lambs get eaten, liberals never learn. Faced with an enemy who won't play by their rules, who responds to all their placating gestures with more bids for power, they get irrational. Either they keep ceding more and more ground, or they proclaim that the battle is irrelevant and the real issues lie elsewhere, or both. The response of liberal feminists to the relentless right-wing assault on women's rights is a depressing example. . . ."

— Ellen Willis, in a review of Betty Friedan's *The Second Stage* in the *Village Voice Literary Supplement* for November 1981.

## mutual aid

SAN FRANCISCO — Nearly 150 women garment workers attended a meeting in San Francisco's Chinatown on October 3 to support 19 other garment workers on trial for unemployment fraud.

*News and Letters* of Detroit reports that the 19 women were charged by the Employment Development Department and the district attorney with fraudulently collecting unemployment benefits while allegedly working full time.

The women claim they actually work part time and are therefore entitled to the benefits, but that they report to the shops they work in early and spend many hours waiting for work. The photographic surveillance on which the charges are based takes into account the time the women spend in the shops, not the time they spend working, according to *News and Letters*.

The women in San Francisco's garment shops, most of whom are Chinese and Latin American immigrants, earn between \$3,000 and \$6,000 a year on a piece-rate system. Many of the shops in which they work are storefronts with insufficient lighting and unsafe conditions. The women rarely receive health benefits, vacation pay, or sick leave. Only one of the garment shops in Chinatown is unionized.

## take this job and shove it

LOS ANGELES — A recent study reveals that one out of ten working women in this city has quit her job at some point in her life because of sexual harassment.

According to *New Women's Times* of Rochester, New York, the study by the Field Research Group indicates that 53 percent of the female workers in Los Angeles have been harassed on the job, mostly by married men. The study further shows that 12 percent had been expected to perform sexual acts in order to be hired, keep a job, or receive a promotion.

The study involved 827 women interviewed in June and July of 1980.

We are daily bombarded by statistics about "crime and punishment," but what is actually being counted? The Crime Index, a list of "serious crimes" compiled by the FBI, includes "willful homicide, forcible rape, aggressive assault, robbery, burglary, car theft, larceny over \$50." Despite the implied ranking of these crimes, the first two constitute only one percent of all crimes indexed and the first four, the "crimes against persons," represent only 13 percent of all crimes indexed.

Not surprisingly, very few crimes are "solved." Only about 50 out of every 100 crimes committed are even reported. Of the 50 reported, 12 people are arrested. Of the 12 arrested, only six are convicted of anything — not necessarily of the offense reported. Of the six convicted, 1.5 go to jail.

What do all of these numbers mean? The vast majority of "crimes" are committed against property, even in the sensationalized "crime waves." And of all the many crimes that the FBI takes such care to document, very, very few are "punished." In other words, the numbers that make crime waves or prove the efficiency of the police are just that, numbers.

One result of the scare campaigns crime statistics promote is that more and more people go to prison, not for the kind of violent crimes people fear but for minor offenses against property or for no offense at all.

Interested? Contact the GCN Prisoner Project by calling (617) 426-4469 or writing the Project at 22 Bromfield Street, Boston, MA 02108.

## outrageous police abuse

NEW YORK — A gay man has won a lawsuit against the New York City Police Department for beatings, torture, false arrest and imprisonment he suffered at the hands of the police tactical patrol force during demonstrations against the movie *Cruising*.

A federal jury in Manhattan awarded \$125,000 in damages to Steve Askinazy, who had acted as a marshal during the demonstrations in August, 1979.

The New York Civil Liberties Union (NYCLU) reports that, with no provocation from Askinazy, several police officers repeatedly clubbed and jabbed him, tried to suffocate him, attempted to break his fingers and tore off his yarmulke. After emergency medical treatment, Askinazy was booked on charges of resisting arrest, harassment and reckless endangerment. Still in pain from his injuries, Askinazy was held for several hours in a cell where he was forced to lie on the cement floor with his hands cuffed behind him.

After being released, the victim spent two days under medical treatment in a hospital and another six days at home recovering.

Criminal charges against Askinazy were later dismissed.

"This kind of outrageous police abuse is particularly directed at gay New Yorkers," declared NYCLU attorney Richard Emery. "Unless a heavy price is exacted for such illegal behavior, as the jury has done in this case, there will be no safeguard against similar treatment of other peaceful New Yorkers."

Askinazy, a pacifist and conscientious objector during the Vietnam war, said, "No one should be placing his life in jeopardy when he takes to the streets in peaceful protest. The jury's verdict means what happened to me is less likely to happen to someone else."

The NYCLU plans to appeal a reduction by Judge Henry Werker of the damages awarded Askinazy. Claiming the jury's verdict was inconsistent, Werker reduced the award from \$125,000 to \$15,000.

## moral aggression

CABO FRIO, Brazil — As many as 1000 Brazilian feminists are expected to converge on this resort town Nov. 5 to rally for the murder conviction of Raul "Doca" Street, according to a United Press International report in the *Boston Globe*.

Two years ago, a seven-member jury dismissed murder charges against Street after he argued that he had killed his lover, Angela Diniz, "in legitimate defense of honor." Street received a two-year suspended sentence for involuntary homicide.

Earlier this year, however, an appeals court ordered a new trial, ruling that the first trial had ignored vital evidence.

Street claimed at that trial that he shot Diniz four times in the face when she told him their relationship was over unless he allowed her additional lovers, both male and female.

Street's attorney said his client suffered "a violent moral aggression," and characterized Diniz as a "lascivious Venus given to unnatural loves . . . a high-luxury prostitute of Babylon who trampled hearts and with the claws of a panther scratched the men who passed through her life."

Feminists began arriving in Cabo Frio the day before the trial to organize demonstrations. Meanwhile, graffiti have begun to appear on walls in Rio de Janeiro, declaring "Without punishment, more women will die. If Doca is not convicted, more men will kill for love."

## closer and closer

WASHINGTON, DC — The Women's Pentagon Action will return to Washington on November 15 and 16 to hold meetings and to demonstrate against the country's growing militarism.

"Because each day," organizers declare, "the men in power are making decisions, appointments, laws that put the people of this country under attack, especially women, people of color, lesbian and gay people. . . . Because each day the men in power flaunt that power, pushing the world closer and closer to nuclear destruction. . . . We women must act."

At a similar event last fall, over 2,000 women from throughout the Northeast demonstrated at the Pentagon. About 150 of them were arrested.

For more information, write Women's Pentagon Action, 339 Lafayette St., New York, NY 10012, or call them at (212) 254-4961.

## comparable worth

SACRAMENTO, CA — Governor Jerry Brown has signed into law a bill requiring the state of California to consider comparable pay to women workers for comparable worth in setting state salaries.

*New Women's Times* of Rochester, New York, reports that the new law requires the state to study its employment patterns to determine whether jobs filled mostly by women workers offer the same salaries as those filled mostly by men. The study would then be given to trade unions and other collective bargaining agents to use in contract negotiations.

The measure also recognizes officially that women workers have been discriminated against in the past and that women work because they have to support their families and because they need the money.

Although similar studies have been made in several other states, only Idaho has actually implemented a statewide program to assure that workers in jobs traditionally held by women receive comparable pay.

## stemming the tide

LONDON — A new law aimed at stemming pornography outside movie houses and newsstands went into effect here on October 27, according to a report in the *Baltimore Sun*. Shopkeepers in Soho covered signs outside their shops with newspapers and masking tape as the Indecent Displays Control Act went into effect.

Conservative MP Timothy Sainsbury introduced the bill into the House of Commons as part of a widespread campaign to "clean up" the country. The new law makes no definition of "obscenity," and the owners of affected businesses seem to think it will be unenforceable. "You're always going to get the suckers in," said the manager of one sex shop. "This new law won't make much difference. It may even improve business."

Sainsbury considers the law "a step in the right direction, a small reaffirmation that we do expect moral standards, that we are a Christian society."

Mary Whitehouse, a prominent representative of England's New Right, praised the law, but said that England hasn't yet won the war against the "tide of titillation engulfing civilization as we know it. [The war has] only just begun."

## the sooner the better

DENVER, CO — A U.S. circuit court of appeals has ordered a district court to place a lesbian and gay student group's case on its docket.

The *Oklahoma Daily*, a student newspaper at Oklahoma University, reports that the Tenth U.S. Circuit Court of Appeals in Denver ruled on October 14 that the U.S. Western District Court of Oklahoma must place on its docket an appeal by the Gay People's Union of Oklahoma University. The lesbian and gay organization had sued the university regents and President William Banosky when the group was refused recognition as a campus organization.

The U.S. district court had dismissed the case on the grounds that to hear it would result in conflicting jurisdiction with the state court system. A similar case filed by the Gay Activists Alliance was being heard in the Oklahoma appellate court.

The circuit court did not specify when the case must be heard.

## drawing our bodies ourselves

WEST SOMERVILLE, MA — The collective which publishes *Our Bodies, Ourselves*, a book on women's health and sexuality, is looking for a woman to do detailed anatomical drawings for a revised edition of the book.

The final drawings would be due in April 1982.

For information on how to submit samples of your work, contact the Boston Women's Health Book Collective, Box 192, W. Somerville, MA 02144. Their telephone number is (617) 924-0271.



# Cops in the Mecca: Serving the Community?

By Scott Brookie

It is said that shortly after Dan White murdered San Francisco's gay supervisor Harvey Milk and Mayor George Moscone, a certain T-shirt began showing up among some of the city's police. It said "Free Dan White." It was an omen. Six months later, White's go-stand-in-the-corner verdict sparked a night of rioting. That same night, uniformed police shouting "Bansai" and "Sieg heil" stormed into the Elephant Walk, a Castro Street gay bar, and delivered numerous and random beatings.

A later grand jury report found that there was "no evidence that a massive police presence on Castro Street was necessary at any time" that night.

**Harry Britt: "Whether it's three people or 300 I don't think is really relevant. Three police officers working eight hours a day can do an awful lot of damage to human beings' heads."**

Greg Day of the San Francisco Lesbian/Gay Freedom Day Committee told *GCN* about various incidents at last June's L/GFD march and rally. Day cited cases of officers driving their motorcycles into the crowd, verbally harassing marchers and spectators and of one officer who put out an "officer in distress" call and was heard to declare, "It's time for us to kick ass."

Women leaving Amelia's and Peg's Place, two popular lesbian bars, have been physically abused by police. The Trocadero Transfer, one of the city's most popular gay discos, has been the target of entrapment-style drug busts of its patrons. Several gay civic leaders were arrested on gambling charges at a recent gay charity fundraiser.

The most outrageous abuse of police power, however, began late in August. Since that time, according to Community United Against Violence, a gay monitoring and community defense organization, indiscriminate police sweeps of heavily gay Polk Street have resulted in 476 arrests. Of the arrests, 93 percent have been discharged by the District Attorney's office upon inspection. The level of abuse involved in the sweeps has been so high, according to the *Bay Area Reporter*, that at one point, people filling out complaint forms at CUAV's two offices were lined up out the doors and down the stairs.

\* \* \*

No great love has ever existed between San Francisco's Police Department and its gay and lesbian community. Oh, there used to be an annual softball game between the two, but the cops cancelled the one after the White Night riots — another omen — and the game hasn't been played since.

A number of different explanations are offered: the problem lies with a handful of bad cops, a disinterested city government, or a proliferation of conservative street evangelists. Or, the problem lies in a homophobic reaction to a gay and lesbian community that's increasing in number, increasing in visibility or increasing in perceived political clout. Many people believe that the problem is a local manifestation of a much larger social and economic disintegration.

The truth, undoubtedly, involves some combination of all of the above explanations. Jo Daly is one of the people who believe that a small number of officers are responsible for most of the trouble. Daly, a lesbian who was appointed by Mayor Dianne Feinstein to the San Francisco Police Commission, told *GCN*, "I don't think it's just the gay community . . . we've got a handful of officers who just harass everybody." Daly also voiced her conviction that "all across the board there's police brutality on the rise; I just think the number of officers involved is getting slimmer and slimmer, because of the police officers who are coming up through the ranks now who are a lot brighter than their predecessors." A few minutes later, however, Daly commented that new police recruits, despite their average higher educational levels, "are not necessarily any less brutal, if you look at the complaints."

Supervisor Harry Britt, who is gay, concurred that the actual number of offending police might be limited, but told *GCN*, "The larger problem is that we don't know, that there's no accountability." Britt cited an "adversarial" relationship between the SFPD and various communities, adding, "There is a clear perception . . . that people within the San Francisco Police Department who want to treat people differently because they're members of one of our communities can do so without being accountable to anybody. Whether it's three people or 300 I don't think is really relevant. Three police officers working eight hours a day can do an awful lot of damage to human beings' heads."

Community activist Amber Hollibaugh expressed similar convictions. Asked by *GCN* how she felt that cops were different from the average queerbasher, she replied, "They're paid for it."

\* \* \*

San Francisco is still the oasis, the last resort, the refuge from the homophobia that happens everywhere else. Three hundred fifty gays and lesbians arrive in the city every week, from all over, according to Randy Schell of CUAV. At any given time, says CUAV, there are at least 3,000 people living on the streets in San Francisco. Many of them, unable to find any other means of survival, become hustlers or deal drugs. The mainstream gay community has generally shown little interest in this situation.

The Polk Street sweeps, which were ostensibly directed at this gay underclass and others like them, were precipitated by complaints from the street's merchants. Many people feel that the merchants' complaints were just the excuse the SFPD needed.

Amber Hollibaugh commented to *GCN*, "There's been an enormous increase in . . . what the police feel they can get away with themselves, especially in places they feel the more straight part of the gay community isn't going to defend,

## The Cops and Us A Series



like the South of Market, some lesbian bars, places where there isn't a community that's well mobilized."

The sweeps were too broad not to generate a widespread angry response, but the situation points up an uncomfortable and instructive fact: the more isolated a segment of the community is, the more vulnerable it is to attack.

A community awareness of the problems of gay refugees, unemployment and housing seems slowly to be awakening, however: CUAV has recently been organizing a town meeting to address the issues.

If the gay community has been slow to recognize the problems of the city's constantly increasing gay and lesbian population, the mayor's office has chosen not to recognize it at all. According to Harry Britt, "The unemployment strategy of the Feinstein administration has been to encourage downtown growth, and these are not the kinds of jobs that the unemployed people of San Francisco need."

Increasing unemployment and increasing police misconduct have also plagued the city's predominantly Latino/a Mission District. It is not uncommon for the SFPD to close several blocks of Mission Street entirely, again often on complaint from local businesses. Unemployment, particularly among youth, is acute in the area, and Mission Street is a popular hangout.

"They [police] form V's through the neighborhood on the main street and just do a complete sweep asking everybody to leave, even those that are adults maybe waiting for a bus, or that are waiting for a friend or just happen to be walking the streets," says Juan Gonzales, staff coordinator of the local newspaper *El Tecolote*.

Fernando Cosio of Mission Community Alliance told *GCN*, "Certainly there's always the problem of actual racism, which can't be explained in any other terms than police officers who have serious cultural differences" from the community. Cosio continued, "I think that what the

overall climate is doing is that police feel more inclined to use force and rationalize that by saying, 'I'm doing this to protect my family and everyone else from criminals'."

And by extension, in other parts of town, from perverts.

Homophobic violence in general, not just at the hands of police, has been increasing dramatically in San Francisco. Community United Against Violence documented a 400 percent increase in anti-gay violence in the seven month period following CBS's inflammatory report, "Gay Power, Gay Politics" which aired in April 1980.

In the same period, the use of deadly weapons more than doubled. Forty percent of the victims required hospitalization in 1980 compared to 10 percent in 1979, according to CUAV statistics.

As the problem of anti-gay violence becomes more acute, Dianne Feinstein's avoidance of the issue becomes more and more glaring. "She was more than willing to make a public statement when Ritus [a gay man killed on Polk Street in September] was stabbed, but was not willing to do anything about the atmosphere of violence that had been happening in the Polk for months," says Hollibaugh. "But, oh god, she could hardly wait to rush down and get to the body, talk to the mother and father — it was disgusting."

Feinstein, generally identified with downtown corporate interests, has never been particularly popular with the gay and lesbian community. Her dismissal of Police Chief Charles Gain, whose handling of the May 21 riots was widely respected, confirmed for many her allegiance to law-and-order politics. And if she has been reluctant to take up the issue of anti-gay violence generally, she is even less inclined to admit that the cops might be in on it too.

"She could have acknowledged that there is such a thing as homophobic violence in San Francisco, which she has consistently refused to do," said Harry Britt. "She could have sent a signal out to the people in the Police Department that harassment of gay people would be punished, and that has not happened. And she could have responded with some support to the unanimous voice coming out of the gay community that they want civilian investigators. Instead, she has totally, always, without qualification, predictably supported the agenda of the Police Officers' Association which is the least receptive organization in the city of San Francisco on gay issues."

The mayor is not the only city official to come under fire from the gay community. Former District Attorney Joseph Freitas was heavily criticized for what many perceived as an inept prosecution of Dan White. The refusal of Arlo Smith, Freitas' successor, to look into police misconduct at the Elephant Walk has sparked calls for demonstrations. And City Attorney George Agnost's recent legal argument against the city's gay rights ordinance provoked such an angry response that Agnost withdrew the challenge.

But to say that cops beat queers in San Francisco misses the point. It's not just the police who are harassing lesbians and gay men. Homophobia is every place but San Francisco keeps gay people coming to the city. And homophobia in San Francisco means that gays are not really safe even there.

**As the problem of anti-gay violence becomes more acute, Dianne Feinstein's avoidance of the issue becomes more and more glaring.**

Furthermore, it's not just gay men and lesbians that the police are harassing. In gay and other neighborhoods alike, conservative government and declining economy mean community centers and other services that don't survive, fewer jobs, and more trouble.

If anything, San Francisco points up the need for communities that look after themselves and look after each other. "San Francisco has a sense of its own right to a community which, I think, is its most unique feature," comments Amber Hollibaugh. "One of the joys of being here is that you can be out *everywhere*, and that's important for how people feel about being gay, and how willing they are to be pushed back into some kind of closet when a right-wing drift starts to happen.

## Criminal Charges

Continued from page 1

contact with his wife in Alabama.

Deprogrammer Patrick violated his parole by participating in the abduction and he is now back in jail in San Diego. The judge there may decide to incarcerate him for the rest of the five year prison sentence he received for kidnapping, according to Steve Casey at the San Diego district attorney's office.

Kelley-Goss and Roe have been released from the county jail on their own recognizance.

Roe was a defendant, along with Patrick, in a case involving the "deprogramming" of Paula Dain, a member of the Church of Scientology in Orange County, Ca. Roe was acquitted of kidnapping and all other charges against him except "false imprisonment," which he is still facing.

Upon his release from custody

by Norwood police last week, Roe commented, "I hope the best for Stephanie. She's a very special person and that's true to the heart."

As Theiman and Riethmiller were returning home from work on Oct. 8, two men approached them as if to ask directions, sprayed mace in their faces, shoved Riethmiller into a waiting van and sped away, with a third person, a woman, behind the wheel.

With the assistance of William Riethmiller and a private detective Marita Riethmiller had hired to spy on Stephanie, they narrowed the search down to the resort town of Leesburg where, according to *Enquirer* reporter Sue McDonald, other "deprogramming" efforts have been carried out recently.

Captain Williams, who made the initial contact with Rieth-

miller's captors, was the first to see Stephanie after the ordeal. He reported that she seemed "confused — not because she was in a confused state of mind but because she did not know where they'd taken her."

Concerned about Stephanie's condition, Williams said he had her flown back to Cincinnati. However, according to the *Enquirer*, police did not return her to her Norwood apartment, but rather left her at her parents' home in the wealthy suburb of Indian Hill.

William Riethmiller's attorney, R. Scott Crosswell II, later denied this report. McDonald told *GCN* that, when she called the Riethmiller residence on the night that Stephanie Riethmiller was returned, William Riethmiller said that his daughter was there.

When Riethmiller returned to

her apartment a few days later, her father taped a personal appeal to her at a local television station, in which he told her that the family loved her very much and urged her to seek professional help. William Riethmiller described his daughter as being "back under the influence of the people . . ." according to WLW-TV reporter Asa Smith.

Stephanie Riethmiller summoned Norwood police to her Hudson Street address at 6:40 am on October 18, complaining that her mother was lurking about the hallway of her building. Stephanie Riethmiller told police that she wanted to be left alone and wanted her mother's efforts to talk to her to be stopped.

Captain Williams told *GCN* that he has received no complaints about Marita Riethmiller since.

The word "lesbian" or "homosexual" has not appeared in any of

the local newspaper accounts of the Riethmiller "deprogramming" attempt.

Police continue to describe Marita Riethmiller's motive as being her objection to her daughter's "lifestyle" or her "relationship with her roommate," despite the fact that every reporter or community member that spoke to *GCN* said it is "common knowledge" that Marita Riethmiller believes that her daughter is a lesbian. *GCN* has been unable to contact Stephanie Riethmiller to determine whether she is in fact a lesbian.

"The real shame of the matter is that Stephanie is not even a lesbian," commented McDonald, "and they put her through all this anyway."

— filed from Boston



# Community Voices

## no more self-censoring!

To the Editor:  
No words could describe the outrage I felt in reading about what happened in Washington. Yet no one wrote in about how offensive that event was. Instead, we heard about standards of taste in magazine covers. Perhaps something pleasant like flowers or a seascape should have accompanied the news from Washington.

My feeling on first seeing the October 17 cover was surprise, shock — it hurt to look at it. And it hurt deeply to hear what had happened in Washington. Yet I did not perceive the cover as “pornographic,” “in poor taste,” “S & M,” “titillating” or “offensive.” I understood it as an image which expressed powerfully and honestly—as only a work of art can—my hurt, my outrage as a man who all his life has had his mind and body and soul violated because he feels love for other men. We can blather on about good taste and political correctness, but when confronted with a disturbing image that expresses an ugly truth about how we are treated and *how we treat each other* — some of us either tune out the message completely or turn into petty policemen and ass-lickers.

I will no longer lick the ass of respectable society. And I will call no person brother or sister who would prevent one from expressing his or her pain or joy in a manner that may be “offensive” to some people. My mode of loving is offensive to many people, and I’m sure many would love to censor me or hide me away or erase me in order to protect their “image” of placid, insipid respectability.

For too long we have been censoring ourselves for the sake of people who merely tolerate us and feel no need to open themselves to our love, our pain, our rage. We do not need to be grateful for the few crumbs of tolerance we receive. If you really want to make respectable society happy, then just disappear, snuff yourself out, or go put yourself in a freak show cage where they can feed you peanuts and make you dance for them.

I’ll tell you a secret: I’m scared to death of Jerry Falwell and the army of monsters who stand behind him. And I know that the barbed wire in my mind and yours is as much a threat as the army out there. But I don’t know the boundaries of my pain, nor the limits of the power and rage and love which are bound up in that pain. I have a feeling that by the time I have explored those depths I will have offended a few sensibilities. If I am lucky I will have shocked a few out of the stupor which makes them blind to the real horrors which threaten us more and more every day.

Those of you who would censor our images or the disturbing parts of our lives: are you certain you are not becoming like the very monsters who

are out to destroy us?  
October 17 was my twenty-second birthday. I thank the artist and the editors for a gift I will remember.  
Sincerely,  
Lee Knight  
Boston

## blast bland!

Dear GCN,  
I want to voice my support for the printing of the barbed-wired cock drawing on your cover (10/17/81). It’s about time you got an interesting, thought-provoking cover for your paper. Most of your past covers have been *really* BLAND and don’t move people to buy your paper. I hope that you get Ron Fowler to contribute more of his artwork to your pages.

Personally, as an S/M-identified gay male, I found the drawing sexually arousing. I know, how *terribly* P.I. (Politically Incorrect) to get off on something like that — especially an illustration in GCN; God(ess) forbid!

The drawing also seriously brought to mind the oppressing attitudes and actions, taken by both straight and gay/lesbian “Moral Majority-ites,” that sexual minority people are subjected to. I don’t doubt that many of the “cover objectors” and the “MMs” are one and the same.

GCN is the newspaper for (hopefully) *all gay males and lesbians*. I don’t want to have my sister’s/brother artwork or writing not printed because it might offend an overly “sensitive” gay male or lesbian . . . or heterosexual.

Best wishes to everyone on the GCN staff!  
For Gay Liberation,  
Brian O’Dell  
New York City

## take a vacation!

Dear GCN,  
I was sorry to read that Andrew Ross Exler feels unsupported by the gay and lesbian communities in relation to his lawsuit against Disneyland (“queers vs. disneyland,” GCN Oct. 17). My friends and I have felt supportive of and supported by his challenge to Disneyland’s discriminatory policies about same sex dancing as we have read about it in the mass media.

Andrew, having spent some time in Orange County myself a number of years ago I can imagine the difficulties you are having. To be liberal in Orange County, much less radical or gay, is to be a complete outsider in that bastion of conservatism. Now that you have been fired from your job, have you considered taking a well deserved vacation by moving to the San Francisco Bay Area? Such a move will certainly not solve all your problems, but might provide the sanity and support you need right now.

Good luck! And as a point of information, the famous quotation “If I am not for myself, who will be for me?” etc. was originally said by Rabbi Hillel, not Theodore Herzl.

Sincerely,  
Janine Baer  
Berkeley, CA

## we are winners!

Dear GCN,  
I am getting GCN and you are good support to us in prison. I had to fight to get the prison to let gay papers in, but WE do it — as of this week gay news papers can come into the prison. This is just a note to let you know that we are winners.  
Yours,  
Robert Scott  
Shelton, WA

## sense of gratitude

Dear folks,  
I cried writing the story about the Gay Activists Alliance dissolving.  
I feel a deep personal sense of gratitude for those pioneering people, and would like to offer them thanks for their courage, foresight, commitment, and love.  
If they hadn’t done what they did, my life would be very different.  
In struggle,  
Scott Brookie  
Boston, MA

## the ears and eyes

Dear GCN:  
I’ve really been enjoying the response over your “controversial cover.” Be proud of what you did and who you are! You are the ears and eyes to the world for someone like me, who lives in a small town.

I don’t know of any other newspaper that serves the New England Gay and Lesbian community any better!  
In solidarity; with love:  
Grip  
Niantic, CT

## like nowhere else

Comrades,  
In the dedication of your “prisoner penpal ads,” you incorrectly gave the title of Alexander Berkman’s book as *Memoirs of a Prison Anarchist*. The correct title is *Prison Memoirs of an Anarchist*.

It’s refreshing to see fair dealings with anarchism in a non-anarchist paper.

I’m a straight, male, libertarian socialist, and *pro-feminist*, and I find things in GCN that I couldn’t find anywhere else. Much appreciation.  
Chris Nielsen  
Portland, OR

## not entirely comfortable

Dear GCN,  
As a man committed to anti-sexist work, and also as someone struggling with my own sexuality, I’ve read with great interest the columns and letters devoted to the lesbian and gay community’s sexual minorities. Personally, my sympathies lie very much with those arguing for greater acceptance and advocacy for our sexual minorities. This has been part of my coming to accept, welcome, and enjoy my own sexuality.

This has not made me entirely comfortable with the numerous letters and articles in defense of man/boy love, pornography, s/m, and promiscuity, though. Most of these writings confine themselves to dismissing the doubts and suspicions of some feminists as mere moralism. This anti-moralism is becoming more moralistic than what it was meant to oppose. Invoking the principle (anti-moralism) has replaced the more difficult tasks of careful listening and responding. Honestly, fellas, so many women — usually right-on in so many other areas — can’t be 100% wrong on this one.

As gay men, we ought not forget the necessity of remaining in coalition with feminist women. The energy of these women is invaluable. The lesbian communities have much strength, cohesiveness, and commitment. Totally alienating feminist women is not only unnecessary, but it runs against the long-range political interests of gay men. Women are not unwilling to listen. Sure, NOW passed a resolution with which I’m acutely uncomfortable, but NOW isn’t all of the feminist movement; its decisions are not irreversible.

Feminists are certainly not going to be won over simply because we accuse them of being moralistic. Feminists have been called worse names. (Of course, no one is won over by being called male-identified or patriarchal, either.) When two people are arguing and each continues to dismiss the concerns of the other, nothing gets resolved: the argument goes on endlessly.

Ending this particular argument requires taking the concerns of feminists seriously and offering thoughtful replies. This is no easy task. Feminists raise thorny questions. Answering them requires a degree of openness and non-defensiveness, which, in these days of NAMBLA arrests and the trashing of some S/Mers in the women’s community, it is difficult to muster.

For my part, I don’t feel prepared to offer much self-disclosure in so public a place as GCN (though I’m in awe of Dee’s efforts in this regard). Perhaps this underlines the need for those of us involved in man/boy love, s/m, etc. to form our own support groups. As Eric Rofes writes, men need to support one another. Maybe, demanding that lesbians support a Sexual Freedom Initiative is a way of turning — yet again — to women for support when we men need to learn how to turn to one another.

Some attempts have been made to “understand the opposition.” I applaud, for example, Nancy Wechsler for reading Andrea Dworkin’s book on pornography. Neil Glickman wrote a letter several weeks ago which raises some important issues around the concept of consent in man/boy love (despite his simplistic comments on s/m). Finally, Eric Rofes pointed out that power is an

issue for all men whatever sexual practices they may prefer; some s/m men seem to him to handle power particularly sensitively.

When raising these concerns with feminists, one must keep in mind the *huge* onslaught of violence by men against women. One must remember — to cite often quoted statistic — that 80% of all female workers have been sexually harassed, one out of three women will be raped in her lifetime, at least 30% of all married women have been battered by their husbands, and a startling number of women have been sexually abused as little girls. These horrors occur in a society which blames victims, which says women “like” to be raped, beaten, and sexually harassed. Women can have a very difficult time telling who are the “good” men. Most every rape crisis center has had experience with an affable gentlemen who volunteered to chaperon women, but who raped them instead. I can affirm, from experience as a counselor, that men who batter appear, by all counts, to be decent men.

How are women to know that this boy-lover doesn’t exploit boys or that s doesn’t abuse his m when so many women have so consistently been deceived, exploited, and abused by men? How are feminist women to believe protestations of innocence from s/m men and boy-lovers when men who batter, rape, and sexually harass seem to make the same protestations?

In short, feminists doubts do not derive from moralism — they derive from years of helping one another survive violence perpetrated by men who acted totally self-justified.

In work I’ve done with feminist groups, I can testify that, despite great and justified anger at men, these women are openminded. What would bring them into acceptance and support? Nothing more or less than an open discussion of how, in these specific sexual practices, men have struggles with power issues. This doesn’t mean denials (“they don’t exist”); of course, they exist. It doesn’t mean glossing unbelievable reports of success with power issues. Everyone, even the most “politically correct” has misused power. No, it means sharing our honest struggles over dealing with power with one another (and eventually with feminists). Needless to say, everyone can learn and benefit from such a process. Talking about power and how to deal with it can only enrich our lives—as well as win back some valuable allies.

Love,  
Kenneth Busch  
Somerville, MA

Did you have to drop in on your old lover, just to read this week’s GCN?

Did you pick the dirty, uncleared table at the bar just so you could read the tattered, wet pieces of GCN the last customer left? Are you sneaking a peek at GCN while pretending to be reading *Cosmopolitan* or *Esquire*?

If these are your problems, there’s an easy solution: SUBSCRIBE NOW TO GCN.



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## Gay Community News

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# Speaking Out Going to the All-People's Congress

By Linda Gwizdak

I'm sure that many of *GCN's* readers are aware of the All-Peoples' Congress that was held in Detroit on Oct. 16-18. I was one of the 2,500 registrants who participated in three days of exciting workshops, speak-outs, plenary sessions, and meeting so many people with one purpose — to fight Reagan's war on the poor with his program of racism, cutbacks, and war.

There will be other articles detailing what was said and decided at this historic Congress. I wanted to share with you the personal aspect of the Congress — my feelings about being a participant in the Congress. I also had a chance to speak to a few of the disabled lesbians and gay men who attended the convention.

About 60 of us met in front of the Arlington Street Church at 10 p.m., Thursday, Oct. 15. The whole corner was covered with luggage, sleeping gear, and excited people. I felt an excitement in the air, as we waited for the bus to show, that what we were about to embark on was no ordinary event. We shared a sense of responsibility because our actions would make up the Congress and its success or failure would rest on us. Many of us have been active in social change groups for years and now we were about to come together with our different struggles to work together to turn around the sick policies of Ronald Reagan.

I first became involved in the planning for the APC in August when I joined the Lesbian & Gay Focus of the Peoples' Antiwar Mobilization (PAM). I worked with this Focus on fundraisers such as the successful spaghetti dinner in September. We had a raffle for a Sony "Walkman," a Reagan & Haig dart board, bake sales, rummage sales to raise money to send low-income people to the Congress. This fundraising made it possible for me to attend this historic event.

When we got to Detroit, we were greeted by the people who arrived ahead of us and by Detroit residents who helped sign in people at Cobo Hall. We got our room assignments and dug into some of the work that still needed to be done before the Congress could start. I helped with running errands and made a few trips to McDonalds for food for people involved in preparations.

There was a Speak-out on Friday night where speakers ranged from welfare mothers to lesbians and gay men, disabled people to speakers from El Salvador and South Africa. I have never been in a room full of such a diverse audience where our goals were common and where the people were willing to learn about each other's issues and work together. A common thread of FIGHT BACK AGAINST THE REAGAN CUTS! ran through us all. People are hurting from the way domestic policy has been going since the advent of Reaganomics coupled with the policy of stepped-up U.S. aggression in El Salvador and the Middle East and the fattening of the Pentagon to prepare for new wars ahead.

I felt a particular excitement from meeting other disabled lesbians and gay men. It was so nice to not have to feel that I'm the only one. Seeing how together the disabled lesbians and gay men in New York were so open about their homosexuality and were militant in their views on disabled issues made me wish for the same thing here in Boston. I have not been able to find any disabled lesbians and gay men in Boston. My heterosexual disabled friends from the Disabled Focus of PAM have been very supportive of me and my lesbian and gay male friends from the Gay & Lesbian Focus of PAM have been very supportive of me as a disabled sister. To me this is heaven since I was *very* isolated when I lived in Vermont. But it isn't the same as being with disabled people who are also gay or lesbian. My straight disabled friends could never feel first-hand what gay oppression is and my non-disabled gay and lesbian friends could never feel first-hand what it means to live as a disabled person in this society.

While at the Congress, I had the opportunity to interview two blind lesbians from NYC and a gay man in a wheelchair from Chicago. One of the common problems for disabled gays and lesbians in the Gay Community has been a feeling of isolation. Isolation from the disabled community because of homosexuality and isolation from the gay community because of disability. Gays and lesbians in wheelchairs have had hassles in gay bars and gays and lesbians who use guide dogs have had trouble bringing their dogs into bars. These two problems have happened to straight disabled people in straight bars.

Gwen Elliott from NYC told me that the gay community, as a whole, had the same attitudes toward the disabled that exist in the rest of society. She felt this way because, after all, members of the gay community are products of the large society and have the same inbred prejudices as anyone else has who has been raised in such an intolerant society as

## Community Voices

### not there yet

Dear Dee,

I'd looked forward to the discussion of S/M you'd promised some time ago. Though I really hardly knew you then, you seemed one whose politics I would respect, and my own thoughts about S/M were in such confusion that I wanted to hear a feminist male's analysis. Your discussion (Vol. 9, No.14) is one of the best I have seen, and I *do* respect your politics, Dee, but your analysis didn't help my confusion.

The point in question for me is essentially "S/M, pornography, etc., are symptoms of internalized patriarchal values." It is a point of real question for me; I am honestly still looking for an answer. But the only response I have heard from you and from Pat Califia (*Heresies: Sex Issue*, #12) and from Pat Califia and Gayle Rubin (*GCN*, Vol. 8, No. 41, and Vol. 9, No. 5) is "I'm a feminist and I'm into [whatever] so it must be okay." Even when you ask us to examine our attractions more closely, you then immediately say "we should broaden our tastes to include scary images like S/M. . . ." S/M looks scary to me, Dee, because it looks so much like the way my enemies (and straight men *are* my enemies, whatever the motivation for their evil) deal with the world. I will not embrace pornography or S/M until I know that I am not mimicking the violence of those pricks. Nor will I support it in those I do or potentially would care for.

Which is vehemently *not* to say that I will for one moment knowingly allow sexual minorities to be singled out for attack by the pricks or by the womyn dependent on them. The politics/morality of these practices is a matter of question and analysis and criticism *within* our community. As feminists, Dee, I think we are striving to create a community neither defined by nor dependent on straight men's culture. We agree that attack coming from that sector is to be ignored or fought.

I take issue, Dee, with your description of the responses to issues of sexual minorities. "One [response] is a feminist respect for diversity . . . as witnessed by . . . 'All our voices, all our visions.' The other . . . amounts to a call for con-

formity. . . ." Most of the time, Dee, I think what you're calling feminist respect for diversity is what I call New Age mushy liberalism, and is the kind of thinking that allows straight, white, able-bodied, wealthy men to say things like "I don't like labels." Your dichotomy allows me to say "Hey, it's cool, 'cause everything's cool, and we're all brothers under the sun" or "Don't do that because the straights think it's disgusting." I want to be able to say, Dee, "That's what straight men do, so we'd better check this out before jumping in." It's very easy to say that feminist criticism of S/M, boy love, and pornography is coming from conservative elements, but you and I don't model our politics on N.O.W. analysis, Dee. The interesting contributions on the anti-S/M side of the question are coming from those who certainly *aren't* interested in our being respectable to straight society. To lump radical feminist, anti-patriarchal analysis with the N.O.W. resolution is the same as saying that Women Against Violence Against Women is on the same side as Moral Majority because they're both against pornography.

You say that there are within all of us elements of all the sexual minorities. My guess is that's too sweeping, but I'd also guess that you're close. I am well aware of my own involvement and/or interest in S/M, prostitution, cross-dressing, and public sex. There is also in me racism, contempt for the young, paganism, effeminacy, anger at straight men, and homosexuality. I have reached clarity on the morality of some of these, and strive for clarity on the rest. That they are there does not necessarily mean that I should celebrate them, or support them in my community. You call for a "sexual liberation that . . . would be for the freedom of choice . . . of all . . . proclivities." You say, Dee, "I would like to be open to more types of attraction and not just erase old politically incorrect ones." But what if I decide an attraction *is* politically incorrect? Isn't that possible? Mightn't some proclivities be immoral?

You call, Dee, for a politic that embraces all this diversity. I can only answer that my politics will embrace all that I know to be moral, and no

ours. Gwen did point out that the gay community was more progressive on this issue than society at large because of the gay community's small size. Gwen wanted to say to readers of *GCN* the following: "Anyone who is a non-disabled gay or lesbian should remember that they can become temporarily or permanently disabled themselves. When you see someone who is disabled, remember that they have the same feelings, needs, and wants as you do. We come from all walks of life. If we're going to end all oppression of lesbians and gays, then disabled people must be treated as persons first. And we have profound gifts to give to the [gay] struggle."

Lyda Schoenfeld, also blind and from NYC, talked to me about why she felt that the gay community was more progressive on disabled issues. Schoenfeld said, "Lesbians and gays have had to deal with their own oppression [as homosexuals] so they can better identify with disabled oppression suffered by disabled lesbians and gays." She wants to see people continue with the process of knowing and understanding each other (gays and disabled people) so we can all continue the struggle to improve our political and physical lives.

I also spoke to Peter Kaye, a disabled gay man from Chicago. He talked to me about how it is harder to be *both* disabled and gay because society isn't used to seeing disabled gay people. People from mainstream straight society tend to disbelieve that there can be such a thing as a disabled homosexual. This stems from the attitude that disabled people have no sexuality, therefore they have no choice of being gay or straight. Kaye said, "Once people acknowledge sexuality in disabled people, then they can easily accept gayness in the disabled person."

Kaye is active in many of Chicago's activities in his gay community. He feels accepted at the gay bars where he is a "regular." He runs into trouble when he patronizes a bar where he doesn't know the people and staff.

Kaye is presently suing a gay bar in Chicago for anti-disability discrimination. He says, "I stopped in to Peppers [a Chicago gay bar] and the owner didn't know me. I just finished a drink bought by a friend. A bartender came up to me and asked me to leave and never come back. He said that I was blocking the aisle with my wheelchair — there were only six patrons in the bar at the time (bar holds 60 people). The bartender said to my friend, 'I will not serve anyone in a wheelchair.' I was hurt and humiliated because it has never happened to me before. I left. I had gone to Los Angeles for two weeks and then filed a criminal and civil lawsuit against Peppers when I returned from my trip. I have a well-known local gay attorney.

"I filed a connecting suit with the Department of Human Rights in Chicago and my caseworker there is investigating the case. I contacted the Illinois Liquor Control. Peppers then told the Liquor Control that I was soliciting drinks! I wasn't soliciting drinks. I had gone in to meet a friend who never showed up and while there I ran into another friend and he bought me a drink."

Kaye's case will come up in court sometime in November. This incident happened in April, 1981, and his lawyer asked him not to go public until now. At the All-Peoples' Congress, Kaye told his story to the Gay & Lesbian Workshop. He plans to publicize his story because "I want everyone to know what they've [Peppers] done to me."

In the past, the gay community has risen up in arms when a gay bar has discriminated against non-white patrons. People have picketed and boycotted these bars and have forced the bars to change their tune quite rapidly. I hope to see the gay community come to the aid of its disabled members in a likewise manner. As long as there is prejudice in our community — whether it's blacks or disabled — none of us will be free. I think that the gay lifestyle is more than just sex. It is also a way of life — a humane way of life.

A humane way of life will lift the suffering of all oppressed peoples. This, to me, is what the All-Peoples' Congress is all about. It is a beginning. Now, it is ON TO THE NATIONAL DAYS OF RESISTANCE!

**"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108**

### pedo politics

Dear GCN,

My congratulations for publishing the most complete and well-reasoned statement on the politics of pedophilia to be seen this year. Steven Adrian, of PIE, has defined with great clarity the nature of the wedge that is daily being driven deeper into the gay liberation movement.

I would like to join with Mr. Adrian in entreating the lesbian-feminist members of the gay community to re-examine their position on the issue of intergenerational sexual relations, to engage in dialogue with the members of PIE and NAMBLA rather than shouting epithets, to support the rights of children to learn about their own sexuality and to decide for themselves how and when and with whom they will express it.

Sincerely,

Richard Bartucci

Lodi, NJ

P.S. On the matter of the cover of *GCN* 9/13, I must say that I found the illustration a bit disturbing. Nonetheless, considering the point it was meant to bring out, it was damned appropriate. Screw the faint-hearted complainers; you print what *you* think is right.

### elect gay persons

Letter to Ed:

If ever we in the gay/lesbian community are going to influence majority decisions which affect our lives, we must elect gay persons to public offices. And we must elect gay persons who are sensitive not only to the needs of our own minority, but those who are sensitive also to the needs of other minorities. David Scondras is a person with a demonstrated record of such sensitivity.

History has demonstrated repeatedly that, in times of moral crisis, one person can make a difference. This election day we all can make a difference. After election day, let David Scondras make that difference for us.

Jack Plante

Boston, MA

more — and I do not yet know which of these attractions are moral. I ask for your help, and join you in asking for the help of our community, in creating an honorable politic. We aren't there yet.

With love and continued respect,

Read Weaver

Somerville, MA

### jeannette foster

Dear GCN,

I was impressed by the biographical completeness and the emotional identification discernible in the piece about Jeannette Foster's death — neither is easy to achieve, and to find the two combined is almost unheard of. She was beginning to sink into darkness when her work began to be recognized — Diana published her "opus," Naiaid did *A Woman Appeared to Me*, and Womanpress (now, unhappily, extinct!) presented a little volume of her and my verse. A year or so later when I mentioned "our book" in a letter, she wrote back in bewilderment — what book? Soon after that the letters stopped, and Hazel Toliver began to send me reports on her worsening condition. At least she had a few months of enjoying the acclaim for which she had to wait so long.

Her achievements are almost incredible when you think of the social attitudes that surrounded her almost to the end — the loneliness, the secrecy, the longings. I am trying to find a publication of one of her 1950 novels, a charming story with — surprise — a happy ending. I hope something will come of it.

Thank you again for the papers, which were distributed here at Casa Nuestra (except for one I'm keeping). It's one of the best gay publications I have seen, with a fair balance between men's and women's concerns and a good recognition of that area in which we are neither, but human.

In sisterhood,

Valeria Taylor

Tucson, Arizona



## Film

## On the Inside, On the Outside

## The Dozens

Produced and directed by  
Christine Dall and  
Randall Conrad  
Written by Marian Taylor,  
Christine Dall, and  
Randall Conrad  
With Debra Margolies, Edward  
Mason, and Marian Taylor

Reviewed by Andrea Loewenstein

"The Dozens" is an absorbing, spunky, and honorable small film by independent producers Dall and Conrad, about a young woman's release from prison into an almost equally imprisoning and stultifying situation. It's a film which should be required viewing for those people who can't understand the phenomenon of recidivism: "I can understand slipping up *once*, but why keep going back?" Sally's homecoming is grim: carrying the cardboard box and garbage bag containing her possessions, she gets off the Trailways in the Combat Zone, and makes her way back to a tight-lipped mother who makes room for her in the already overcrowded apartment and tells her "You've had your fun now." Her little daughter is estranged from her; the only job she can get is stuffing pocketbooks with newspaper at minimum wage; even her cosmetology program closes down; and her con-man husband, Sonny, will help her only on the condition that he can store cocaine in the apartment he helps her finance.

All this is presented without melodrama, but with a kind of gritty tight-lipped realism which rings true. These working-class characters and situations are treated with straightforward respect. The filming, done on location at Framingham prison (if it did nothing else, the film would give viewers a sense of what this woman's prison really looks like) and at various locations throughout the Boston areas, from a leather factory in the garment district to poor areas of Cambridge and Mission Hill; gives a fine sense of place, and of the general bleakness of the emotional and physical environment Sally is returning to. In one scene Sally, who's trying to re-establish contact with her daughter, takes her to some swings in a flat grassy area of East Cambridge. It's a cold day and the utter bleakness and desolation of the scene around them points up the little girl's angry silence and makes the whole effort to find some warmth, some connection, seem futile.

Although some of the characters are played by "professional" actors and other, smaller parts, by amateurs (many of the characters at Framingham are played by actual inmates) it is impossible to sort the "real" actors from the amateurs; all are natural and totally convincing. Sally herself, played by Deborah Margolis, is tough, street-wise and appropriately tight. Her face shows mainly varying degrees of tension, annoyance, and worry, and her walk and appearance are guarded and snappy. Edward Mason is a totally convincing and surprisingly mild-mannered Sonny, and Marion Taylor, who plays Sally's friend, Russel, and also co-wrote the script, is a pleasure to watch; her face shows a tense weariness and an occasional tenderness which belie her taut language. I found Jack Sheridan as the parole officer especially effective, with his bland insensitive clichés and his smug presence; I felt acutely uncomfortable whenever he was on the screen.

It feels a little ungrateful to criticize a film which I *approve* of so thoroughly, and which is so immeasurably much better than the

pap and glitter Hollywood would have given us if such a film had been made there. And yet I must admit that I found "The Dozens" on the whole strangely passionless. While a bleak hopelessness is a part of the story here, it is the whole story. The lesbian relationship in the film is a case in point. While I felt relieved and even grateful to see a lesbian relationship (and one which takes place in jail, no less) portrayed as tender and mutually supportive, I never believed that Sally felt all that much for her jailhouse lover. (The lover, Nivia, played by Sumru Tekin, is somewhat more convincing.) While I would be the last to claim that jail house romances necessarily last beyond the prison grounds, and while I know how common it is for a straight woman to become involved in a lesbian relationship on the inside which does not alter her heterosexual identity on the outside, many of the jailhouse romances I observed while working at Framingham were passionate and intense. When Sally and Nivia embrace on their last night together it's very nice, but it reminded me most of two best friends having a cozy cuddle at a sleep-over.

Just as a novel about boredom need not be boring, so a film about an aloof character need not have the distanced, rather chilly feeling "The Dozens" had for me. I never managed to care very deeply about Sally, nor to get inside that well-defended surface. While I remained interested throughout, my interest was at times almost clinical.

Interestingly, the exceptions to this were scenes involving the relationship between mother and child. The scene where Sally gives Jessie a bath and then presses her daughter against her was very moving; one feels the deep physical connection between the two and their exultation at finally being reunited. (Sally is naked during this scene and the ease and



Sumru Tekin as Nivia and Debra Margolies as Sally — leaving your lover inside.

naturalness of the camera work made me reflect on the mistrust and lascivious discomfort with which female nudity is handled in the vast majority of mainstream films.) Another scene in which Russel, who is unable to keep her own child with her, bends over mother and child and compares them: "Let me see, do you have green eyes like your Mommy?" is almost equally successful, with the camera showing us first the sadness and tenderness in Russel's face, then the faces of the mother and daughter exploring one an-

other. When Sally gets carted off to jail again at the end of the film (not for the cocaine deal as one assumes, but rather for old check-cashing cases which have resurfaced) her attitude is blank and affectless — one feels that for her the game has already been lost from the beginning. My only real pain was for Jessie, who would have to give up her newly found mother once more.

One of the main contributors to this distanced, affectless aspect of "The Dozens" is a technique used in which Sally in a voice-over, ex-

plains things to us either during or after the scene in question. "That was the screw, or officer, Mrs. Bridewell, who we call Mrs. B — every time I turn around she's on my case." Sally's disembodied voice explains to us, after a scene in which it is quite obvious who Mrs. B is, and how Sally feels about her. This technique works a little better when the voice-over is disguised in the form of Sally's letters to Nivia, but I still found it extremely irritating. The voice-over technique did nothing that dialogue could not have accomplished better, and in fact, the dialogue was a little sparse *because* the voice-over pre-empted dialogue — we don't get enough of it to get used to the sound of the characters' voices.

Perhaps this technique was adopted by the filmmakers because the film does hover somewhere between fiction and documentary, and it may have been that a straight documentary would have been more successful. I certainly imagine that such a documentary would have contained a lot more feelings about just about everything. When this film was shown at a premiere at Framingham prison, the main criticism of the women who saw it was that prison was portrayed too lightly, as "just a bunch of girls sitting around making out and smoking reefer and when you yell at the screws nothing happens to you." Although the incidents in the film which took place at Framingham were certainly realistic (the dialogue was right-on, the women do smoke reefer, make love, and yell at the screws) I think that the women were really talking about the emotionlessness which pervades the film. To be in prison, especially, as in Sally's case, when that involves separation from one's child, is an experience of deep pain and agony, and despite its fine qualities, "The Dozens" doesn't go deep enough to get an experience like that across.

## Seattle

## Part Three of Gay Service Centers

By John Kyper

Around 1971 an early gay liberation collective established a short-lived community center in the Pioneer Square neighborhood close to downtown Seattle. It lasted less than a year, and some of its members settled on a jointly-owned communally farm on the Olympic Peninsula. But the city's Gay Community Center (GCC) was not founded until several years later, in the spring of 1974. "Our idea when we started the Center was a coffeehouse and drop-in center," states David Neth, one of the founders, "but we soon got sidetracked into social services, which had not been our idea at first."

The GCC established its first Center on 16th Avenue in heavily gay Capital Hill. It became an umbrella group, sponsoring various projects including the Seattle Gay News (SGN), the lesbian monthly *Out and About*, and the Seattle Clinic for Venereal Health, recently renamed the Seattle Gay Clinic. Neth was director for several years, until leaving in 1977 to start Lambda Antiques as a project to support to the Center.

In its seven years the GCC has had four locations. Sixteenth Avenue was burned out by an arsonist early in 1976. This fire was never solved, although police speculated about an inside job — an explanation that was not accepted by Center personnel. During subsequent moves it remained

in the same neighborhood, except for its final year on Eastlake Avenue between Capital Hill and downtown.

Gay bar owners were organized in the now-defunct Queen City Business Guild and at first were very wary of the Center, according to Neth. A few years before they had weathered a police pay-off scandal in which several officers were dismissed for extorting protection money from gay bars, and the owners did not want the gay community to make any waves. In addition, GCC organizers suffered for the radical reputation of their predecessors, who had confronted the bars and demanded financial support. Neth and other organizers had to work to soothe owners' automatic hostility and suspicion.

Years later the Center did organize a boycott of the Brass Door Disco, following repeated complaints that the bar was discriminating against women by charging them a higher cover than men. After the Center announced it would not refer callers to the Brass Door and organized a picket outside, the bar changed its policy.

The GCC first received CETA funding in 1975, and Neth was among the initial four volunteers who were placed on payroll. By its final year there were eight people paid by CETA, including a prisoner advocate, as well as people coordinating services for Cuban

refugees and youth, emergency services and job referrals. The Center had a switchboard and speakers' bureau, published a newsletter and provided food, clothing and shelter for those in need. Additionally, in the words of Dennis Raymond, one of the final two co-directors, it "has been an organizing center for things that have not had a home, like the protest against the movie *Cruising*."

The 1980 Summer Youth Theatre Project's production of "Lavender Horizons," organized through the Center with federal funding provided by the city of Seattle, was "exposed" last November by the *National Enquirer*. Reporter Ron Caylor interviewed GCC and city officials by misrepresenting himself as being from the San Francisco *Chronicle* and the *Advocate*, a common practice of *Enquirer* reporters when researching for their homophobic tirades.

The Seattle Gay News had been the original monthly newsletter. Jim Tully, one of the original GCC volunteers, worked on SGN as a student work-study journalism project. Growing tensions between the paper's editors and the Center Board over its editorial direction led, eventually, to an antagonistic divorce in early 1979. Tully and Jim Arnold became co-owners of SGN, now a commercial gay biweekly newspaper. GCC Newsletter was then started.

It lasted two years, suspending publication after the February, 1981, issue — an early casualty of the Center's demise. The *Newsletter* represented a journalistic alternative to the male-dominated SGN, and it once published an investigative piece on the widespread accusations of misogyny and red-baiting on the part of the paper.

Neth now works as a real estate agent. Recently he bought the antique business, which the Center sold in an attempt to liquidate its debt. He is critical of the way the GCC handled the Brass Door boycott. He feels it was too confrontative and alienated itself from the local gay community, reflecting "the self-satisfied attitude of the gay Left."

Co-director Karen Rudolph disagrees. She contends that the Center has been particularly effective in developing coalitions with other groups, including racial minorities and activists organizing around El Salvador and against the heavy military presence in the Seattle area. "Because we're known for being grass roots organizers and not being simply middle class and single-issue oriented," she states, "we're asked to work on all sorts of issues. There's not a progressive organization in town that doesn't have gay people actively involved in it." This cooperation paid off, she says, in the broad-based coalition they were able to create in 1978 against Initiative 13,



# Our Sexuality, Ourselves: Power and Empowerment

The Age Taboo:

Gay Male, Sexuality, Power and Consent

ed. by Daniel Tsang

Alyson Publications, Boston, 1981

178 pp., indexed, \$5.95

Reviewed by Cindy Patton

When I set out to write this review, I had no idea of the number of related issues that would appear along the way. I chose to discuss man/boy love because I felt it was an issue that was needlessly dividing people and because I believed the great interest in the subject grew out of a sincere desire to understand all of the ramifications of sexuality. I soon realized that we have no good vocabulary for discussing sexuality and that we want an answer, now. I found that I had to limit my discussion to what I saw as the important question for the gay and lesbian and feminist movements at this time — sexuality and power. I personally feel that the differences between men's and women's sexuality, and lesbian/gay and hetero sexuality pose such important questions about socialization, repression, and power that relationships between men and girls should be treated separately. The purpose of this book and this review is to discuss the nature of man/boy love and how it fits into the current political climate.

The topic of man/boy love has come under scrutiny recently by feminists, pro-feminist leftist men, the christian right, politicized m/bl supporters, and the men and boys themselves. The images tossed around range from huge cocks descending viciously on unsuspecting adolescent anuses, to kindly bespectacled men cuddling tousled-haired boys in front of a tv (that's television). I'm tempted to say "and somewhere in between lies the truth." But that would be a further lie, and one which neatly duplicates the logic which has distorted the discussion of sexuality for our whole lives. Sexual practices and feelings are not monolithic, diametrically opposed, or cast on a continuum. The meaning of particular *acts* becomes hopelessly obscured in the broader landscape of "sexuality," that black hole of our feelings, fantasies, and desires that we are only beginning to explore. The dynamic between individuals in a particular relationship is only part of a complex web of relationships; power exists relative to other powers, including social, historical, psychological, and physical power.

Unlike other discussions that have been cast into the political arena, we cannot escape the fact that discussing someone else's sexuality requires exposing some of our own. It is important to understand the restrictions and hurt we have put on ourselves by striving to define a "correct" sexuality and sexual practice that gets rid of the pain we have all experienced in this culture. It is essential to remember, as we embark on our pointy-headed discussions of sexuality, that we are talking about *real human beings, right now*. Wishing that we could be free from sexual expressions and attitudes that we inherited from our culture will not make our troublesome sexuality go away. We can legitimately discuss the quality of our relationships in order to combat the "isms" we have identified as wrong in our analysis. But we must keep foremost in our minds that

our very sexuality has been shaped by the society we have taken it upon ourselves to criticize. We do not leave our political meetings and go to bed (or to the bushes, or johns, or wherever) to a world that is magically free from the dynamics of class, color, age, power, etc. Having discussed some of the problems of understanding sexuality, I want to focus on man/boy love. But because I believe this discussion is only a part of a larger, essential discussion of sexuality, I will return to these problems again.

*The Age Taboo: Gay Male Sexuality, Power and Consent*, represents an excellent collection of viewpoints. We hear from m/bl practitioners and apologists; feminists who range from perplexed, to critical, to opposed; socialist leftists who are trying to cast the whole issue into a materialistic context; and most importantly, the boys (and in one case an "anonymous militant young dyke"). What the collection lacks is a good feminist analysis that *critically* incorporates the radical new ideas of sexuality. Tsang also fails to adequately place the various arguments in the broader context of sexual politics. The book as a whole, while informative, is very somber and lifeless. The only time we get a sense of the joy of these relationships is in the interviews with the boys. It is a shame that all of the discussions of man/boy love are serious and project a sense that we are embarking on dangerous territory — it becomes all too easy to overlook the simple fact that these men and boys are enjoying each other's company. We are provided with a body of material that explores man/boy love in a political context, which will, hopefully, move the debate past the level of vitriolic attack and blind defense, and on to a level where the real issues may be sorted out.

Included in this volume is a statement of philosophy from Youth Liberation in New York, who believe that "children should have the right to control their own bodies," and are "immediately suspicious of anyone who claims to protect children by restricting their rights (including their "right" to be a prostitute or to have sex with an adult)." They acknowledge an inherent *potential* for abuse in sexual relationships between adults and children, but offer that "the only effective way to avoid abuse is to educate adults to be sensitive to the needs and desires of children and lessen the general level of sexual repression in the society."

Members of the Gay Left Collective push this analysis further by examining the historical "category" called childhood. They suggest (along with many others who have written on the subject of childhood) that our notion of childhood innocence arises roughly in the 18th century and at the same time that the economic and social structure was intensifying the definition of women as wives and mothers. Child labor laws and the mysterious and ever increasing "need" for extended years of education served to reinforce the power of the capitalist society that thesephenomenon served and enhance the notion of childhood innocence and a-sexuality. Jamie Gough of the GLC concludes from this analysis that it is these social constructions of reality (i.e., the myths of innocence and the helplessness and a-sexualness of children) that oppress children, not adult/child relationships, per se.

The book examines consent primarily in terms of the age of consent laws, the extent to which they are differentially enforced (gay men are arrested for sex with

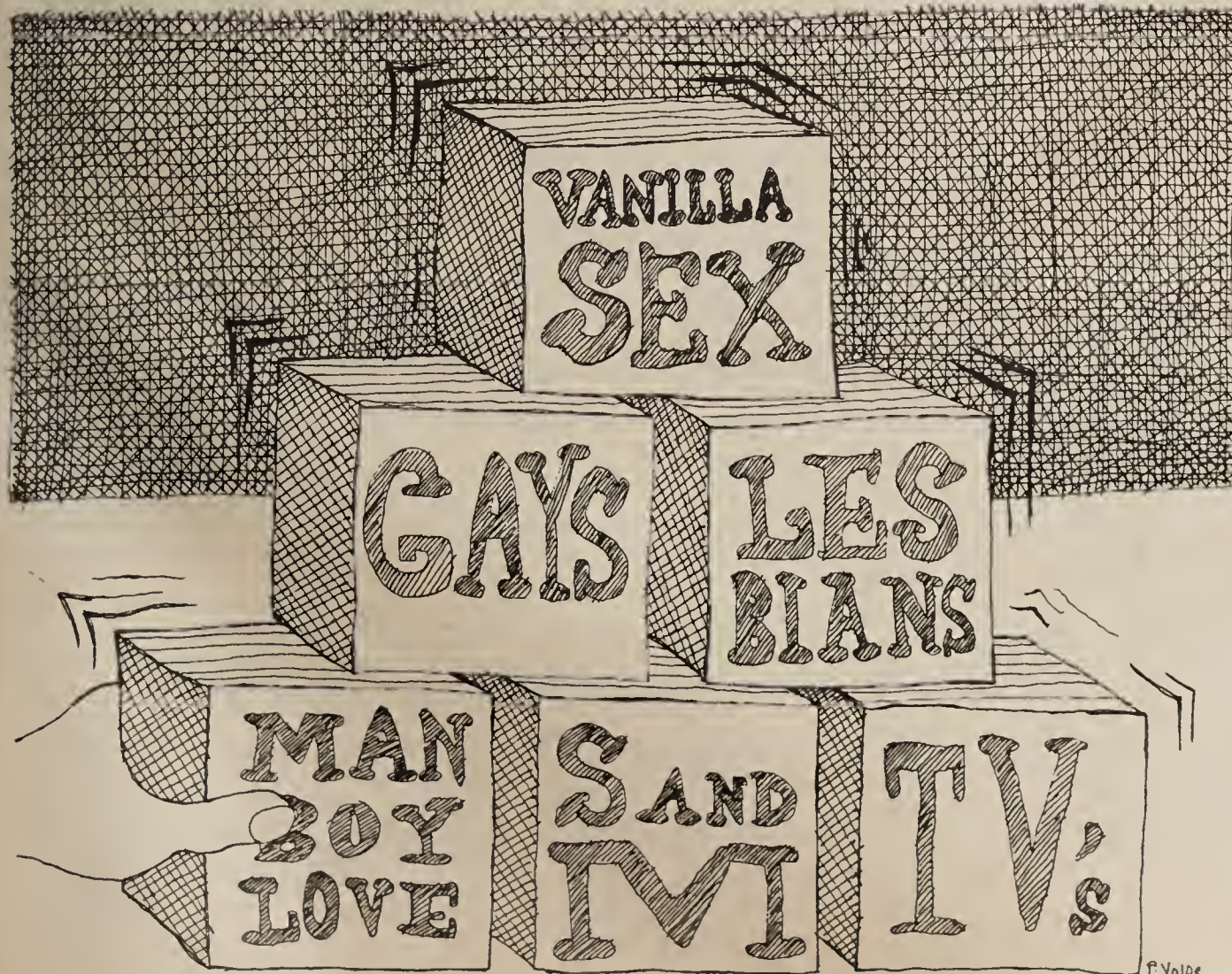
boys far out of proportion to hetero men's arrests for sex with girls), and the malleability of the actual age of consent (in the Puritan America, the age of consent for girls was 10, there was no age of consent for boys). While changing the age of consent laws is probably essential for the ultimate liberation of children, focusing on this issue obscures the real issue of power.

A good, informed analysis of power in our relationships with each other *and* society is essential to any movement for social change. A lot of time and energy is spent discussing who has power over whom in sexual relationships with little attention to *kinds* of power and networks of power. Many of us assume that because men are bigger, richer, and more socially mobile than boys that they have power over them. This is an insult to the intelligence and ability of boys as well as a diversion from the fact that these men are often using their social power to liberate boys from oppressive homes that stifle their sexual expression. Time and again, men have expressed fondness and appreciation for the men who helped them express their gayness when they were boys and their only other frame of reference was their homophobic parents. Women, too, almost invariably point to a gym teacher, youth group leader, or older female relative upon whom they attached their lesbian fantasies, and, in some cases, with whom they actually developed sexual relationships. It is the power of gay adults to give support (and sometimes sex) to gay youths that gets the Moral Majority up in arms. To them, there is no difference between an avowed boy lover, and a gay teacher. While I do not want to deny that adults have social, psychological, and, in some cases, physical power (especially in the case of parents, whose beating of their children has only recently been considered assault), but, based on my discussions with a number of gay men, I do not think that boy lovers often abuse that power. The real abuse goes on in the family, an institution that some feminists who criticize boy lovers conveniently forget is intrinsically under attack in their *own* analysis.

In discussing man/boy love with several patient friends, one man related to me his experience as a boy. He was quite shaken (still) by the extent to which he had destroyed a man's life by "telling on him," and the guilt from this experience is the enduring emotion — not the joy, or wonder, or excitement at discovering the nature of his sexuality. He had "told on" the man he was becoming involved with because the man had wanted more than the boy was ready to give. Frightened of confronting the man, and raised to obey adults, the boy spent weeks worrying, then finally told his parents. What became clear, and troubling, to me was not that the man had such a great potential for setting the schedule of intimacy with the boy, but the fact that the boy's only recourse was to turn to an even more authoritarian power — his parents — in order to sort out what *he* wanted to do. The boy had no power; the adults settled the whole situation. Power is a double-edged sword, it gives and takes with one swipe. But society, and the great weight of its mores, has far more power than any individual, especially any individual who is conducting his/her sexual life outside of the prescribed arena.

When we discuss power in any relationship, we must accept the reality that people always have differing levels of different kinds of power. Feminists have tended to accept the definitions of power as society gives them, i.e., any thing men have is powerful. Actually, there are many kinds of power that are not valued by society, and which we, therefore, tend not to think about or exercise. The myth of power is that some have "it" and everyone else is powerless. Society use that myth to keep us from fighting back. We need to chal-

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BOOK  
GAY COMMUNITY NEWS  
REVIEW  
BOOK  
GAY COMMUNITY NEWS  
REVIEW  
BOOK  
GAY COMMUNITY NEWS  
REVIEW



# Psychological Reality — With Style

## Human Warmth and Other Stories

by Daniel Curzon

Grey Fox Press

San Francisco, 1981

(Dist. by The Subterranean Company,

P.O. Box 10233, Eugene, Oregon 97440)

129 pp., \$4.95

Reviewed by Frank Abrizio

The first few stories of Daniel Curzon's *Human Warmth and Other Stories*, his second collection, seem intended for a straight audience; they have the tinny ring of propaganda. In the first, "The Homosexual and the Housewife," Curzon compares the pissed-upon, drooled-upon plight of a mildly righteous housewife with the free-and-easiness of a handsome gay traveler, while "A Christmas Miracle at the 'B.O.O.M.'," the second, serves up the poignant frustrations of two gay men sitting out every dance at an officer's mixer, glaring at the "banty little roosters" and their "concubines."

Then, with a flash episode of an orgy, Curzon refocuses. He blots heteros from the picture (quite entirely, not only as characters, but also as readers who he should try to convince of something), and details several day-to-day gay realities in his plain, observant, steadily undramatic style that is also, alas, just this side of involving.

And so it goes until, halfway through, we come to this:

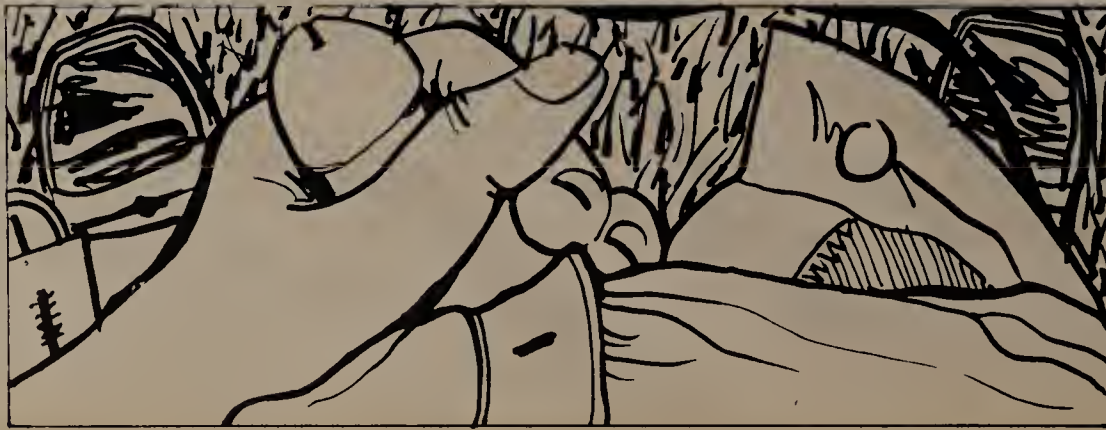
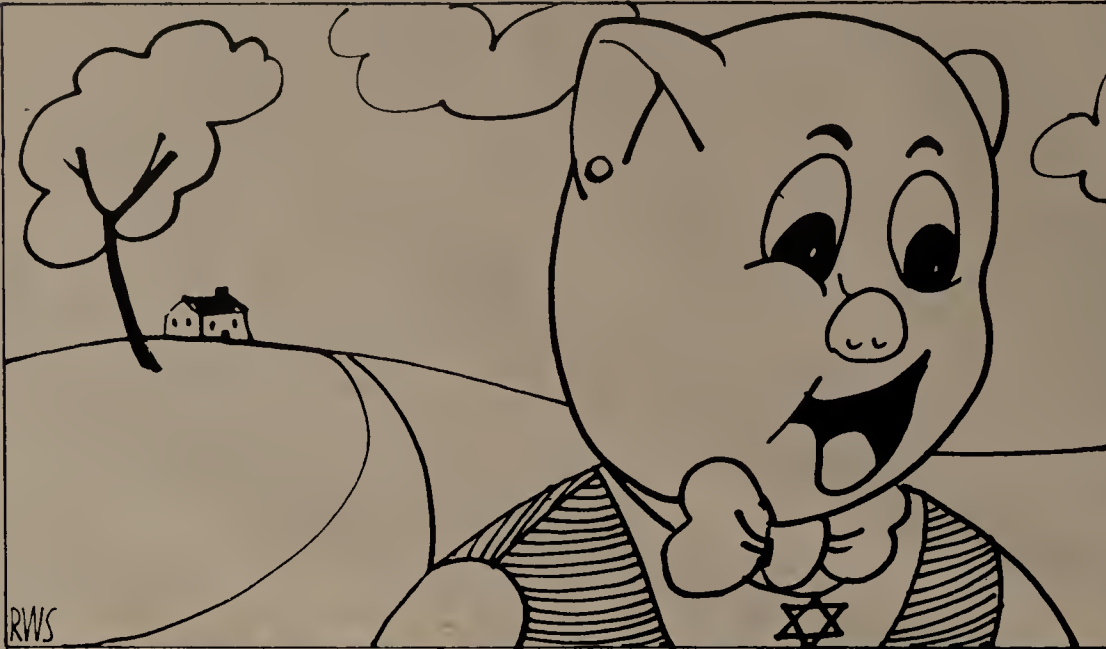
Victor was Jewish on his father's side, and afraid; he was also gay, and embarrassed; he looked like Porky Pig besides. Sometimes he told himself that his little arms and legs didn't matter, nor did his porkchop coloring. . . . Then the moment would pass and he'd say to himself that he looked more like tartar sauce. Didn't tartar sauce go with porkchops? No? Well, it went with fish.

What's new here is the wit and imagination. The story itself is similarly adroit, and the first here to merge a realistic view of the gay world and the hetero world which surrounds us. "Victor" is about a teacher being blackmailed for his gayness. It's a story about compromise, essentially, and dead-ends, and Curzon succeeds for the first time in latching onto a theme and an emotion and conveying both with umph and style.

From here on it's one solid hit after another, with a pair of clutch home-runs ending the game. It's as if all

the charm and substance that Curzon was hinting towards, and withholding, were suddenly too much for him to contain. "Life," the next-to-last story, is only in passing about a gay; it's more about a jovial, innocuous blue-collar man who unfolds his straight life at an Alcoholics Anonymous meeting, racing to share every detail in his allotted half-hour. Curzon's unspoken but implicit commentary on the life unfolded is more devastating than his bald attack on the housewife in the first story, but it's subtle and compassionate too, and easily the finest piece of short fiction I've read in a long time.

A close second is "Beer and Rhubarb Pie," which ends the collection. (These titles evoke still lifes, not stories.) It's about a gay home owner and a straight carpenter who comes out while repairing a flight of stairs. (Homophobics are right; association *can* do it.) By this point Curzon is in such complete control of his writing that he can suggest a complex psychological reality clearly and accurately. Usually short story collections are stuffed upfront with the best entries; it's a joy to be drawn through this book of ever expanding range and effectiveness.



## Gay Life in the War

### The Boy Who Picked the Bullets Up

by Charles Nelson

William Morrow, Inc., New York, 1981

420 pp., \$13.95

Reviewed by Frank Abrizio

The *Boy Who Picked the Bullets Up* bears the fruit of an original premise — a minor-league gay third baseman enlists as a Navy medic and is shipped to Vietnam, toting Jane Austen into Walpurgisnacht. Charles Nelson writes with a polished, often side-busting wit, but his story carries an emotional weight too, in the quality of the medic's response to Vietnam. Because the novel begins as one of the year's wittiest, one is somehow surprised that it should end as one of the year's finest, witty, gay, or otherwise — surprised because gay writers of late haven't been able to combine first-rate prose with realistic characters; fantasies or stereotypes is the usual gamut. But in Kurt Strom, Nelson has created one of the few gay heroes in literature, heroic because his larger-than-lifeness is grounded in reality. The nature of that heroism is what provides this novel with its heart.

For all that, *Bullets* begins with two strikes. First, it's a Vietnam novel (another Vietnam novel), and the odds of an author having anything new, or anything that I care to read, about that war are slim-to-nil; secondly, the novel is structured as letters home from the front, hundreds of them, all signed, "Relentlessly, Kurt." Such a format has more bugs in it than the Pentagon.

The first problem is solved — exploded, really — by Kurt's gayness and Nelson's ingenuity in skirting clichés. We're spared the bootcamp prologue, for instance, where boys became men and men become killers. And because Kurt is a medic, the usual mechanics of war, such as weaponry, tactics, and so forth, are not his concern; and as he's gay, sex isn't relegated to the whorehouse or forgotten altogether. It literally surrounds him, and the myth that "soldiers go a long time without," dies the hard death it deserves.

As for the letter format, Nelson brings the feat off triumphantly. Because the narrative is diced up, repeated and abbreviated, he's able to avoid the horrifying phenomena of transposing war into the grist of an adventure story; there's no hill or fort to capture. And the narrator's intense subjectivity prevents this from becoming historical fiction, explaining the war to us. The novel suggests what Vietnam was like (its realistic depiction, and Kurt's response of terror masked by wit, are the elements that give it its depth), but it's about survival.

The prose is almost perfect:

My captain has begun to insist that I learn a game called "Ambush!" The rules are simple. A squad embracing fourteen men goes into the jungle after dark. They hide, hoping to surprise the opposing team, which may be hiding, too. Should the opponents appear, everyone fires his piece. Whoever gets killed, loses.

Some reviews have complained that Nelson treats war lightly, and at first it does seem that a gay *M\*A\*S\*H* is about to unfold. But as the war progresses, the whimsy is burned away. Upon his arrival at the front, Kurt writes, "I fear that what's past is prologue." And he's right.

One of the novel's strengths is Kurt's penchant for description, generally witty, always vivid and clear, in lieu of analytical explanations of the war and his own feelings; it's a strength because it's left to us to discover the changes he's gone through, as he acquires the competency of a survivor. But what's lost is that some of the themes that Nelson might have grappled with — the very ones that lend his novel its originality — are left tantalizingly unexplored.

Foremost among those is Kurt's systematic seduction of straight soldiers. Each of Kurt's four correspondents gets a different, though not necessarily contradictory, side of Kurt, and part of the novel's pleasure lies in Nelson's finesse in retelling an incident from a variety of angles. But Kurt's descriptions of his sexual trysts, which he shares with only one correspondent ("My dear Paul") are endlessly imaginative and funny, but slight, and the issues of sexuality, masculinity, and machismo, the irony of a soldier bedding a gay on R&R and bragging of bordello conquests — all these could have been handled more directly.

The only other major problem is Kurt's racial bigotry, which has its literary explanation in his southern origin, but which is, all the same, difficult to swallow in its frequent appearances. It will needlessly, and quite completely, turn off most black readers.

It's difficult to segue from Kurt's prejudice to his heroic qualities, but let me give it a go. He isn't a hero in any profound sense; he doesn't do to homophobics what Pasteur did to viruses. He's a hero as a gay — heroic in the sense that he has qualities worth aspiring towards, such as perceptiveness, competency, a balance of masculine and feminine traits and an easiness with both, compassion spiked with gutsiness, and, finally a pleasure in being gay. I'd be hard pressed to think of another literary character like him.

## The Real World

The Hotel New Hampshire

by John Irving

Dutton

New York, 1981

401 pp., \$15.50

by Frank Abrizio

Frank Berry is the homosexual of *The Hotel New Hampshire*, the eldest and weirdest of five weird children who live in hotels run by their parents, Win and Mary. "I'm a queer!" Frank hollers, and one cringes in embarrassment as he's forced to masturbate in the mud outside his prep school. But it's the fifties, and what else can a gay be but self-hating and anti-social? (Even so, it's curious that Frank should be John Irving's only nod to realism. He's surrounded by a cast so wonderfully unfamiliar they may have come back from the Moon with the rocks. Remember Roberta Muldoon, the transsexual linebacker in *Garp*? Well, prepare for Lilly and Egg, the dwarf and the permanent fetus.)

Despite having to "wrench life into fable," Irving gave us in *Garp*, and here too, a wonderful ride — giddy, exciting, completely imaginary, up and down and around life's bends. There are times when Irving reveals only a character's tics and peculiarities, and not the person; and some of the plot twists that Frank and his siblings survive haven't any precedent in real life; but no matter. This is imaginative fiction — yes, a fable — compressing all of life's tragedies, contrariness, and zaniness into one marvelous story.

If life is a ride, then Irving sees it as a succession of derailments. The major change in his writing from the days of his first three novels is the addition of plot, lots and lots of it, and it generally takes the form of bad news. Crashes, freak accidents, rapes, dismemberments — it just piles up. Only once does Irving go too far, however, and only then because he glosses too lightly over a devastating tragedy. I was more torn apart than his characters.

The sexual reversals that Irving started to play with in *Garp* are carried further in *Hotel New Hampshire*, but they generally come off as plot twists rather than as insights into character. Gay bars are referred to as "bars with Frank-like people," and while this description is likely the problem of Irving's straight and straightforward narrator (named John and very much like Irving himself), it doesn't allow for very much acuity into gayness. Irving does much better with his lesbian characters, but then he shrugs off the accomplishment and turns his lesbians into straights after all. And therein lies the difference between John Irving and the real world.



# Empowerment

Continued from page 1

lenge that myth by empowering people, creating alternatives that help them use the power they have — women and kids can leave home, if we give them the support and somewhere to go; we can fight back against people who attack us on the street, if we will learn how to fight and organize safety patrols; people will leave unfair or unworkable relationships, if we give them social options and break-down the sanctity of “coupling.”

On an individual level, to say that the man has the power over the boy, or the “top” has the power over the “bottom,” or the upper class person has the power over the poor person, does not do justice to the positive sharing of power that is often a part of these relationships. In relationships where two people start out “equal,” there is probably less of the learning and discovery of a whole different view of the world that takes place in relationships between people who are substantially different. Why should we think of man/boy lovers any differently?

It is clear (just because Freud said it, that doesn't make it a lie) that our sexuality begins developing early and has the potential to be expressed in an enormous number of forms. But it is society (as a cursory look at cross-cultural studies will show) that defines the meaning of sexual practice and streamlines sexual development to fit into boxes that support social needs. One might justifiably ask whether capitalist society represses adolescent sexuality precisely because it is this sexuality that is most likely to be diverse in its object and unassuming about the “morality” of what they are doing. It is, then, by being told what we ought *not* to do that we finally arrive at the narrow space of what we should or can do. Adults that do anything else reap psychic penalties, or if caught, imprisonment.

Specific sexual practices serve different social functions — butt-fucking, for example, serves as an initiation rite in some cultures; as a means of controlling prisoners in others (our own for example); and as mere sexual enjoyment in others. One must ask first, what group of people are we talking about, what do they do, and what does it mean for them? As I tried to write this article, I became aware of my own need to know what it is men and boys do together. I was troubled, because I dismiss that question as stupid when it is asked of me, as a lesbian. But at the same time, I felt that my ideas of what this type of relationship might consist of had come either from the straight press or from NAMBLA statements.

Finally, I just marched up to some people and proposed the question. What I got in reply is what I have also responded to the same question when it was directed at me — lots of very different things. There are probably very few men who would even suggest anality to a boy; one man I spoke to said a boy would have to convince a man to engage in anal intercourse. Some men merely “wrestle” with boys and engage in little more affectionate expression of their sexual feelings than the average scoutmaster. (Indeed, the many same-sex institutions for adult/child relating deserve a hell of a lot more scrutiny than anyone has given them.) Much more common is cocksucking *by* the men (and this, when you actually read the court cases, is what most men are arrested for, though the media tries to put over very different images). But to analyze the particular acts does little more than break myths, and actually obscures the many other aspects of men's relationships with boys. In most cases, the men take the boys out into society, to movies, plays, operas in some circles, and generally provide for them a caring relationship. Tom Reeves often discusses his relationships with lower class boys in Baltimore (with no analysis of class save a rather patronizing hint that these wonderful boys are free from cultural inhibitions about sex) but in a way that idealizes these relationships and makes them seem as unreal as those highly-touted, politically correct dyke monogamies.

Fortunately, others who are not so close to the subject of man/boy love have analyzed the political climate that is provoking the current attack on man/boy lovers.

Gayle Rubin has raised questions about giving the state power over sex when “the media and the police betray an incapacity to distinguish between rape and consent, lovers and mobsters, children of five and ‘children’ of seventeen.” The evidence seems strong that the resurgent right (and quite possibly some of the tactically militant feminists who oppose pornography) has resulted in an attack on feminists and lesbians and gays, by way of sex and pornography laws. NOW has come out against “pederasty” and the National Lawyers' Guild has (in carefully worded language that is, I think, actually much more supportive than some have claimed) more or less absolved themselves of responsibility for defending man/boy lovers.

A great deal of debate has centered around how we as a movement (actually several movements — socialist, gay, women's) are going to respond to the attack on man/boy lovers and the phantasmagoric “kiddie porn” industry. The lesbian and gay movements (and I hope the others will develop parallel analysis) cannot abandon people with non-“vanilla” sexual expressions. To the resurgent right, boy lovers are no different than the rest of us — we all “recruit” — and our crime is simply being queer. It is absolutely essential to be clear that when the state cracks down on kiddie porn, boy lovers,

# New Guinea, Where Cocksucking Makes the Man

## Guardian of the Flutes: Idioms of Masculinity

by Gilbert H. Herdt

McGraw-Hill Books, New York, 1981

382 pp., indexed, \$17.95

Reviewed by Tim Walton

The Sambia, Gilbert Herdt's pseudonym for the tribe under study in his book *Guardians of the Flutes*, are a people of some two thousand persons dispersed among six river valleys in the Eastern Highlands of Papuan New Guinea. Their first known contact with civilization occurred in 1956. In 1964, their civilizers (Australian) jailed their warriors en masse for continually raiding the outposts of neighboring tribes. Impressed by this violence, Sambian warriors forswore war and settled into the comfortable ease of fighting among themselves, man with man and husband with wife, at considerably less risk for all than before, when raiding was reciprocally indulged in.

Ten years later, Herdt, a graduate student interested in the subjective experience of ritual initiation, arrived in Sambia for a two-year field study. Fortunately for him, Sambian men still thought of themselves as fierce warriors and thought of their sons as objects that must be *made* into men by an arduous and prolonged initiation. In *Guardians of the Flutes* Herdt is concerned with developing the mind-set or world-picture that underlies and validates those initiations.

What entitles the Sambians to their pseudonym and brings this book into the pages of *GCN* is the component of ritualized fellatio in the Sambian initiation into manhood. Boys from seven through thirteen, the first two stages of initiation, are expected and encouraged to fellate third-stage initiates (ages fourteen through sixteen). They fellate them for their semen, having been taught—and believing to a boy—that they will not *grow* into men without a continued and copious supply of semen in their diet.

This teaching is revealed to them and its urgency stressed in their most secret initiation rite, the “penis and flute” ceremony. After days of sleeplessness and abuse following their forcible transfer from the

company of women to the regiment of men, the boys for the first time are shown the sacred flutes, heard unseen at earlier critical moments. And with these flutes as surrogate penises, the boys are individually instructed in the mechanics of fellatio. Prudery prevents the potential orgy from ensuing. Rather, boys and youths, on that night and the following, go out of the long huts in pairs, into the recesses of the forests, for the boys to “eat penis.”

All but the most wildly imaginative are sure to be disappointed if they turn to this book for a good sex read. Herdt is no more prurient than the Sambians, and his primary concern, as already stated, lies elsewhere than in description of their rites and erotics. It lies in their world-picture—one of the extreme sexual differentiation and antagonism (even for New Guinea). Their universe is partitioned into male and female: birds, plants, artifacts, foods, idioms and locales. Little is left ungenderized, and nothing that isn't mingles freely with its opposite.

Women are downtrodden, kept ignorant, and despised. Yet contempt is not the primary emotion of man toward woman. Fear is. And awe. Awe of her reproductive capacity and its naturalness. And fear of the corrosive effect this female force can have on the brittle Sambian masculinity. A drop of menstrual blood on the fierce warrior reduces him to . . . what? well, visibly to hysteria!

Underlying the hysteria is the extreme disjunctiveness of Sambian masculine sexual development: almost exclusive association with women until initiation, and then within the male identification, first transition from fellator to fellated and finally from exclusive homosexuality to exclusive paternal heterosexuality. It's asking a lot of a guy! As with Dr. Johnsons' bipedal canines, one doesn't wonder that it's done well, but rather that it's done at all!

*Guardians of the Flutes* is a book rich in detail. An other world is limned here that impoverishes by comparison the fantasies of fiction. The detail may even be too rich for many. How curious can one be about the pandanus tree and the cassowary bird? Thirty pages worth — each? Then this is your book.

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s/m folks, etc., that they are not attacking special brands of deviant sexuality — they are attacking non-reproductive sex *in toto*. They are smart enough to know that they have to pick us off one at a time; we have to be smart enough to realize that homosexuality — in a business suit, or not — will never be respectable or acceptable to the vast majority of people as they live and think today.

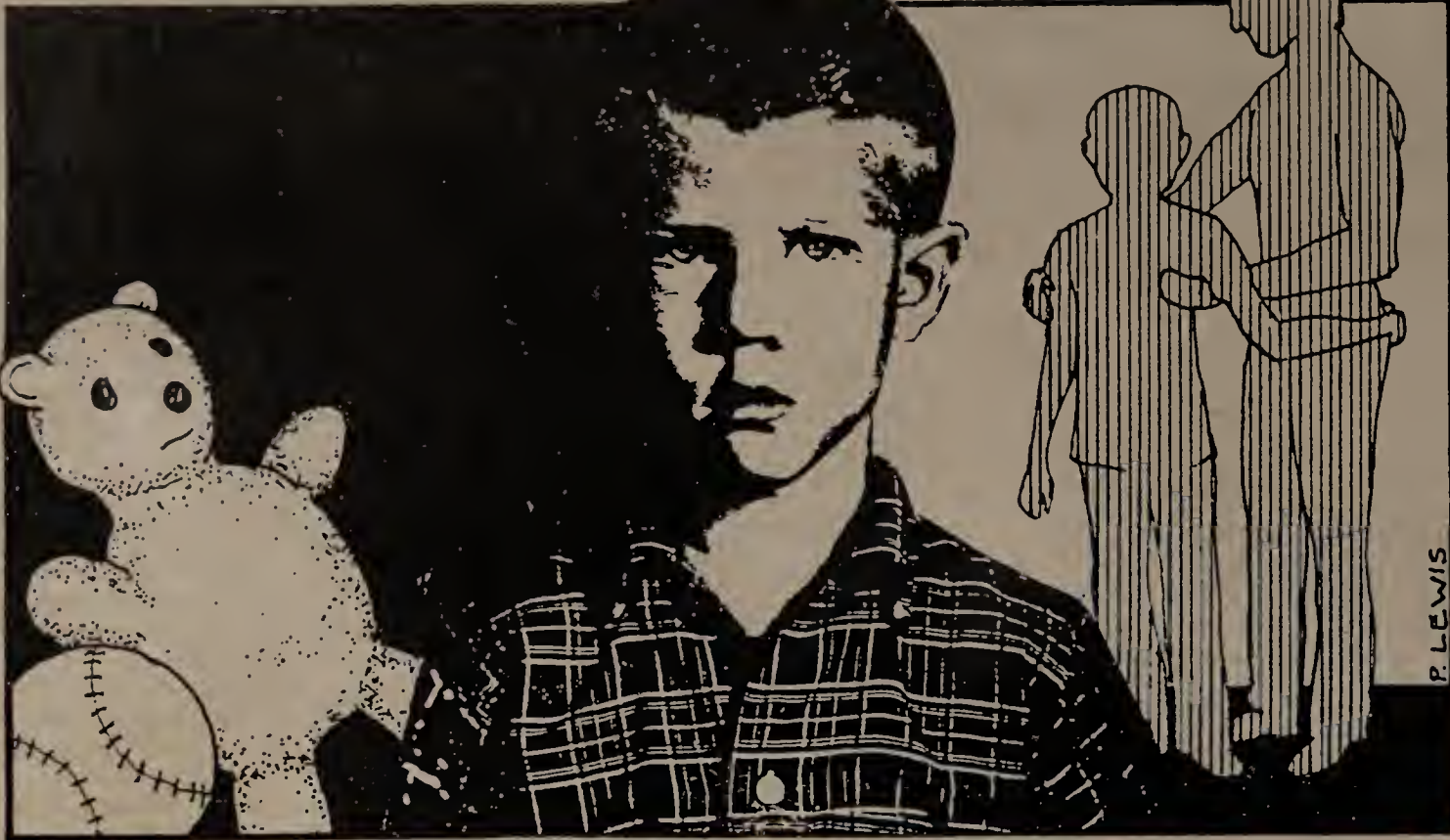
When I started writing the review of this book, I imagined that I might write *the* statement on man/boy love to date (silly me!). Instead, I find myself wishing more information were available. If we are serious about understanding childhood and adult sexuality, we must talk to men and boys who love each other, honestly remember our own desires as children, and most importantly, talk to the kids. No one seems to want to go to them — are we afraid of their warm, open sexuality? or are we still so ageist that we don't think they'll have anything important to say? We might also talk to the men who are in prison for sex with boys and find about the punishment they suffer — ridicule, rape, “protective” solitary confinement. Repressive society's

views of “criminals” (ie., us) is never so clear as it is in prison.

The issues behind man/boy love are not, in the end, whether we will support *them* or not, but rather, can we stand to look closely at our own sexuality. We were once those same children, languishing in our queerness in families that did not want us to be sexual. Can we extend our analysis and demand a child's right to be free enough to make informed sexual decisions? Can we get over our own societally induced fear of childhood sexuality? We can make no radical changes in the terms of our adult sexuality until we can free children from the years of pressure to de-sexualize and straight-sexualize them, and this should be the turf for our debate. How we empower people will determine how we deal with power in our relationship to each other and society. Race, class, age, any difference will take on new meaning when the people who have been powerless finally get power. Until then, things ain't gonna be easy, but we need so desperately to learn from each other, that at least we have to try.



# Children and Sex



## The Death of Innocence: How Our Children Are Endangered by the New Sexual Freedom

by Sam Janus, Ph.D.  
William Morrow and Co., Inc.  
New York, 1981  
360 pp., indexed, \$13.95

Reviewed by Nancy Walker

**T**he *Death of Innocence*, by Sam Janus, is a very dramatically presented book about children and sex. The book makes a very convincing case that children in this society are indeed brutalized by adults who use them sexually as well as in any number of other exploitive ways. The children so used, however, almost never come from "healthy" loving homes where the parents treat them, from birth, as if they were separate, distinct and worthwhile individuals, deserving of respect, affection and the right to privacy.

Janus is terribly concerned about children ceasing to be children. According to him, "A basic tenet of modern developmental psychology always has been the belief that between infancy and adolescence, sexuality goes underground — becomes 'latent' — in the interests of psychic and physical growth." That statement seems to indicate that the psychologists would be hap-

pier if sexual matters were irrelevant for children from birth to adolescence, when suddenly it is all right to deal with a changing physiology and emotional drive. It is fairly obvious that children are born sexual beings, but we should realize, as Janus suggests by "latency," that during childhood, sexuality, though present, is *un-focused*, and properly amounts to physical exploration just like everything else in the pre-pubescent youngster's life. What Janus may correctly be asserting is simply that kids have a right to develop *sexual awareness* from *within themselves* rather than through outside over-stimulation (molestation by any adult, incest, etc.) which draws too much psychic energy toward sexuality, thereby stunting other, more significant, growth activities.

The book delves into just about every unsavory sexual experience that can be foisted upon youth, as well as some of the more hurtful adventures young people seek out as a result of early mistreatment by adults, usually, if not always, parents or parent substitutes. Among some of the more unsettling disclosures are incest, which is a much more prevalent occurrence than psychologists believed it to be, and child prostitution, which begins at an astonishingly early age, as low as nine or ten. The book also informs us that there are many, many more teenage pregnancies than previously supposed, among girls as young as 11. The list of case histories is long and clearly chosen to illustrate how kids are put upon by adults.

## Keep Your Hands Off Us!

### Fighting Sexual Harassment: An Advocacy Handbook

Alyson Publications and  
The Alliance Against Sexual Coercion  
Boston, 1981  
93 pp., \$3.95

Reviewed by Peg Cruikshank

**S**exual harassment is not a new problem, but the careful study and public discussion of it is fairly new. At a time when the Reagan gang is systematically gutting affirmative action programs, we have a special need to understand sexism in all its ugly manifestations. *Fighting Sexual Harassment* is an excellent book, one that every woman who works outside the home should know about. I would also recommend it to non-sexist male readers to share with their friends who have power over the women they work with.

*Fighting Sexual Harassment* is the result of pioneer work by the Alliance Against Sexual Coercion, a Boston-Cambridge group founded in 1976. They define the problem as "any unwanted sexual attention a woman experiences on the job, ranging from sexual activity to attempted rape and rape" (p. 9). The authors see as the special audience for their book women who have experienced sexual harassment (perhaps without realizing it when it happened) and social workers who counsel women. This book also belongs in personnel offices, schools, and libraries, as well as rape crisis centers and women's studies programs.

*Fighting Sexual Harassment* contains surveys on sexual harassment and a bibliography. Chapters include: myths and facts, counseling, how to recognize sexual harassment, and legal options. The authors note that litigation in this area is in a very early stage.

I liked the clear, direct language in which this book is written and the absence of militant feminist rhetoric. Militant feminist rhetoric is sometimes useful of course, but a book like this needs to reach a wide variety of women, some of whom can't or won't wade through harangues and fiery denunciations of the patriarchy.

Despite its calm approach, though, *Fighting Sexual Harassment* will make readers angry because it documents a social evil so embedded in the culture that we have all grown up without naming it.

This book has a solid, concrete feeling about it, no doubt because it evolved from grassroots with the victims of sexual harassment. One thing the Alliance learned is that women often view sexual harassment as their individual problem and wonder what they did to bring it on. Sound familiar? The parallels are obvious: women are encouraged to think that we cause rape and that we are to blame for being segregated in low-paying, low-status jobs.

The Alliance notes that accusations of sexual harassment have sometimes been used to further racism and to attack leftist males and union organizers. This fact somewhat complicates the issue, but it is no surprise that white middle-class males in power positions would rather pit anti-establishment males and minority males against women than to acknowledge their own crimes. Guess who was the first (and so far the only) male to be found guilty of sexual harassment at San Francisco State University? A Black professor. I'm not assuming he was innocent — I'm just assuming that two or three dozen other male professors could very well have been investigated too.

Another important point this book makes is that women who protest against sexual harassment at work will almost certainly suffer some form of retaliation. The September issue of *MS*, for example, reports that countersuits for defamation of character are being brought by male professors accused of sexual harassment. The clear message to uppity academic women: don't fight back.

The feminist perspective evident throughout *Fighting Sexual Harassment* is especially clear from the authors' wary attitude towards the new interest taken in the problem by the federal government and big business. The captains of industry are naturally concerned about anything that reduces worker effectiveness, and sexual harassment pretty clearly does that. One study I discovered by using the bibliography of *Fighting Sexual Harassment* found both physical and emotional damage suffered by victims.

I don't think any of us would quarrel with the absolute evil of a father forcing his sexual advances on his five year old daughter, but more subtle and perhaps worse is the mother's complicity, her often tacit agreement that it is all right for the father to sexually abuse *her own* daughter. In the cases cited, mothers entered into a conspiracy of silence and pretended that they really didn't know what was going on. The daughters were more distressed by the mother's betrayal than the father's assault.

In the instance of non-forced sexual activity between child (under age 13) and adult, I agree with Janus and others he quotes who are not willing to accept the suggestion that a child can in any meaningful way give "consent." A child cannot even know what consent is. The crux of the matter for us as gays is to deal with that notion of *informed* consent. Children's emotions and reasoning powers are not sufficiently developed for them to give informed consent, and consent that is not informed is worthless as far as Janus is concerned.

Predictably, man-boy love is attacked in the book, but no more so than the other activities that Dr. Janus views as harmful to the childhood of children. Because children who make themselves available to men outside the home are seldom from loving, supportive families, Janus would probably admit that rarely does the older man *create* the situation that makes it possible for him to have sex with a youngster. The child is not seduced; he is already willing to sell himself for cash or give himself for the promise of some kind of security he can find no other way.

To remedy some of the devastation of childhood that he sees, Janus calls upon "society" to take appropriate action. "Society must create more institutions to rescue children from lives of sexual exploitation." He also says, "Parent power for the benefit of children can shield children and permit them to grow to a healthy adulthood."

Surely it is a good thing to have among other "institutions," clinics specifically devoted to helping individuals with incest problems. Few such existed until very recently. But by far the greater need is for the family to want to heal itself, since like charity, sexual growth begins at home. Contrary to popular belief, the exploitation of children cuts across all socio-economic and ethnic lines. Incest can be the skeleton in any number of plain or fancy closets, and even the children of professors or politicians may feel driven from their homes, only to wind up in the clutches of a pimp, as a drug addict, or on the streets.

*The Death of Innocence* is an eye-opener and it is particularly useful to anyone *seriously* contemplating the question of sexual "liberation" for children. The book gives very strong evidence that too early entrance into the world of full sexual activity is indeed traumatizing to the young child. Perhaps the book will serve to alert parents to some of the errors of their ways and some of the dangers to which their children are exposed, but books of this kind usually preach to the converted and fail to affect the individuals about whose misdeeds the books are written.

On the other hand, it can't be denied that if the feds and the Fortune 500 take an interest in the subject, they give it legitimacy. In some roundabout way, women may benefit from this development. Even the tottery old *Wall Street Journal* had to admit the existence of sexual harassment after some very large suits against corporations were won by women making this charge.

I have always disliked the way some men lay hands on the women around them — an obvious sign of control or ownership. This book helped me realize that such touching is a form of sexual harassment. Something else: since I've never been much noticed by men and consequently seldom harassed, I thought sexual harassment was not my problem. I understand now, especially after reading what the Alliance Against Sexual Coercion has to say, that sexual harassment is one of the ways male power is maintained.

In the past, the terms for obnoxious male behavior towards women at work were "flirting" and "just kidding around." At least now we have a term that tells the truth.

(For those interested in learning more about sexual harassment, I recommend a source I learned of from the bibliography of this book: *Aegis: Magazine on Ending Violence Against Women*. In the Summer 1981 issue, for example, are articles on street harassment and harassment on the job.)





# Collected Wisdom

## Remembering Who We Are

by Barbara Deming  
Pagoda Publications, 1981  
(Dist. by Naiad Press,  
Box 10543, Tallahassee, FL 32302)  
208 pp., \$6.50

Reviewed by Peg Cruikshank

This is a fine collection of political essays, most of them in the form of letters from the author to other public figures. The subtitle is: Barbara Deming in dialogue with Gwenda Blair, Kathy Brown, Arthur Kinoy, Bradford Lyttle, Susan Sherman, Leah Fritz, Susan Saxe. A danger in reprinting occasional pieces in book form is that they will seem dated, but these dialogues are well worth preserving, at least those written by Deming herself. Some of the controversies discussed in the book seem far in the past by now, like the one involving Jane Alpert, but the issues are current, for example, what constitutes condemnable behavior in the women's movement.

The value in *Remembering Who We Are* lies partly in showing the dissatisfactions with the male left felt by a radical activist who has become a feminist. A veteran of the civil rights movement and the anti-war movement, Deming is clearly still committed to her old political ideas, such as non-violent resistance, but feminism alters her viewpoint. Her wonderful title for one letter, "love has been exploited labor," is a good example.

She concludes that "feminists have made the most radical analysis of all" (p. 120). Or, expressed another way, "... the class struggle as Marxists have described it is a struggle to resolve a contradiction less fundamental than the contradiction the feminist struggle can resolve" (p. 186).

Another of the central ideas of this book, elaborated several times, is that the origin of the transformation from matriarchy to patriarchy cannot be explained simply in economic terms, but must be seen as a response to feeling excluded from childbirth. Needing to believe that he was the only life giver, not just a part



of the process, the male tried to build himself up at the expense of women and children. He took "from *their* selfhood to increase his own." Consequently, the author thinks that "the ownership interest stirring at that time was man's interest in owning women and children" (p. 168).

Deming believes that the godlike status men have claimed and taken for themselves has damaged both sexes, but especially women. It has led for example to contempt for female bodies. Under patriarchy, she says, "the mother is not a mother; the mother is a person who is unable to be a father" (p. 102). But this distortion has not been understood by influential male thinkers like Wilhelm Reich and Norman Brown.

In her dialogue with Leah Fritz titled "The Lesbian as Heretic," Deming suggests that although lesbians have resisted male worship — in this sense we are heretics —

I was intrigued by the author's statement, made in passing, that she came out publicly in 1973. I'd like to know more: how, to whom, what was the reaction, and how does she see all that now?

*Remembering Who We Are* is significant for the excellence of its prose style and for its spiritual and intellectual values. The art of describing complex ideas in simple, lucid prose has all but disappeared. Perhaps only older writers achieve it. Impressive for its combination of tough-mindedness and gentleness, this book will probably be read in the future, when other political writing from 1981 has been forgotten.

Noting on the back cover that Barbara Deming was born in 1917, I wonder if both the women's movement and the gay rights movement have suffered from their dependence on relatively young people. How many lesbian writers over 60 can we name?

Accustomed to the surly and acrimonious way we battle each other in our political movements, I was struck by the way the author of *Remembering Who We Are* debates her opponents — vigorously but with great fairness and restraint. At first I thought this manner was rhetorical, that is, a deliberately chosen strategy for persuasion. But later it seemed fundamental, a way of seeing the opponent as part of one's own circle. This is rare. Perhaps Deming explains it indirectly when she quotes a Quaker saying that we should act "according to the light that is in us."

No one can deny that we have done much harm to ourselves and to our movements by unleashing our anger on each other, as if those who disagree with us have no light in them at all. This fury has been inefficient. *Remembering Who We Are* offers us a glimpse of a way to do our necessary arguing in a more humane and ultimately more productive way.

All of the work in this collection is good but I especially recommend the title essay, a long letter addressed to Susan Saxe, reprinted from *Quest*. Moved by this eloquent statement of feminist principles, I tracked down a copy of an earlier book by Barbara Deming, *Prison Notes*. The author, with other marchers, was jailed in Georgia in the early days of the civil rights movement. *Prison Notes* is an extraordinary book. It should not be out of print. Before the eighties are over, we may need it as a text.

## No Dummy

### Shock Value A Tasteful Book About Bad Taste

by John Waters  
Delta Books, New York, 1981  
234 pp., \$9.95

Reviewed by Will James

John Waters is no dummy. The maker of such films as "Pink Flamingos" and "Polyester" is instead a kind of wicked Walt Disney. He spins fantasies that revolt us, delight us, shock us, and rub our faces in the banal underside of American culture. And we, apparently, love it.

Now he has written his memoirs, called *Shock Value: A Tasteful Book About Bad Taste*. It is a better book than you'd probably expect John Waters to write.

Waters was raised in Baltimore—"Hairdo Capital of the World"—by upper-middle class parents. As a child he collected photographs of catastrophic events, played "car wreck," and combed junk yards to gaze lovingly at smashed, bloody automobiles. Somewhere along the line he acquire "... a goal in life—I wanted to make the trashiest motion pictures in history."

While in high school, he met Divine, David Lochery, Mary Vivian Pierce, and others who would go on to star in his films. Beginning with an 8mm movie camera that was a gift from his grandmother, he grew more and more earnest about filmmaking. He turned out "Dorothy the Kansas City Pothead," "Eat Your Makeup," and "Mondo Trasho," his first feature length film, which was reviewed by *Variety* and the *L.A. Free Press*.

*Waters always knew how to attract attention, and even with these 16mm films that premiered in church basements, he was adept at promotion. It was "Pink Flamingos" that made him nationally famous. The first chapter of Shock Value lovingly describes its creation, down to the brilliantly understated ad line, "An exercise in poor taste." As for its infamous final scene, where Divine eats dogshit, Waters says:*

I knew I had only 10,000 dollars to work with, so I figured I had to give the audiences something no other studio would dare give them, even with multi-million dollar budgets. Something to leave them gagging in the aisles. Something they could never forget.

And of course, it worked. John Waters is no dummy. *Shock Value* occasionally reads like a press release, but if you've seen Waters' films and enjoyed them, his exploits make highly entertaining reading. He gives a wealth of detail, and more than a little insight. Subtlety is not his strong suit, however. He sometimes tries too hard to prove his eccentricity. "Parents should worry if their children haven't been arrested by the time they turn sixteen," or "Everyone looks better under arrest." Like that. Someone whose hobby is attending murder trials does not need to prove his eccentricity.

At some point he will probably offend you. At some point he offends everyone. "To me bad taste is what entertainment is all about. If someone vomits watching one of my films, its like getting a standing ovation."

There are people who think and say the things Waters does, only they don't make movies. They are usually called assholes. Waters may indeed be one of those, but he also has an acute understanding of how media and fame work in this country. His book is, in fact, much funnier and more perceptive than the above quotations would indicate.

This is the story of people who wanted—as much as they wanted anything—fame. They knew they were outcasts and unlikely to achieve fame through the traditional channels. So, they enhanced the very qualities that made them into outcasts and parlayed them into a notoriety that substituted quite nicely for real fame. Better, in fact. They went at it with an almost Puritan sense of hard work. Waters tells for example, how Divine would don drag and simply wander the streets of New York, all day, everyday, just to make a name for himself and thus lead people to his films.

These people snuck up the back stairs and manipulated the American media-fame machine to their own ends. They did it by fulfilling Waters' goal of unabashedly making the trashiest motion pictures in history.

If all this depresses you, then take Waters' advice when he says hopefully, "Cheer up. You never know — maybe something awful will happen tomorrow."

John Waters is no dummy.



Divine in high fashion (Bruce Moore)



Mom Dad and John (Foto-Thornton)



Edie goes punk (Chick Veditz)

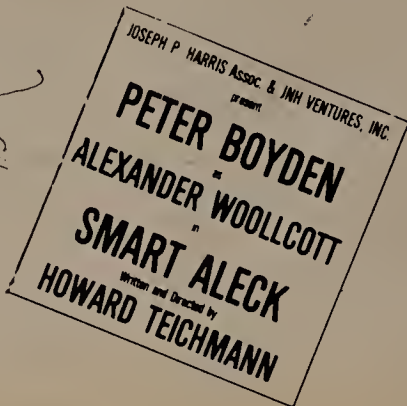


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—Frank Dolan, WEEI-AM/CBS



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Personal Hygiene is Significant  
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Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

#### PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

#### WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

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Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

#### PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

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Books  
in  
Brief

BLACKBURN

by William Hamister

J. R. Ackerley, the English literary editor and author, wrote four books, including a travel journal, two novels, and a family memoir. He began work on his novel *We Think the World of You* in 1948 and spent eleven years writing and revising it. When it was finally published in 1960, it became something of a minor classic. It has been reissued this year in paperback by an American publisher, but, like the rest of Ackerley's work, it does not seem to be as well known here as in England.

This is a book about power and trust in a relationship; it is also about manipulation and jealousy. For Ackerley, only a dog could offer absolute devotion. Although he was concerned that this and his other novel, *My Dog Tulip*, not be taken as autobiographical, they are in fact based on his own experiences with a female Alsatian called Queenie. Ackerley loved his dog dearly. It was with her in mind that he wrote in *We Think the World of You*:

Many of Ackerley's friends found his attachment to a dog bewildering, but like the Maharajah in his travel book *Hindoo Holiday*, he simply "wanted some one to love him."

For all this, however, there is an undertone of sadness throughout. Ackerley himself acknowledged it. He once received a piece of advice from E. M. Forster which he later incorporated into his family memoir *My Father and Myself*: "I'm sure," he said, "if one tries to live only for love one cannot be happy, but perhaps happiness is not your deepest need."

**I Sleep With Trains**  
by Lisa Howell Fenton,  
photographs by Alison McKinney  
Words Out Press, 1981  
309 Colquitt #1  
Houston, TX,  
24 pp., \$2.50

*by Cindy Patton*

*Sleep With Trains* is a wonderful, book length poem accompanied by two avant-garde photographs. It is one of the best looking small-press "chapbooks" I've ever seen. The clean, sparse layout enhances the direct, terse rhythm of the poetry. The poem describes the relationship between the struggles of women and trains, real and metaphorical. Each of the ten sections describes another kind of woman whose life is circumscribed by her sex, race, and poverty.

VI. I am the divorcee  
past 40.

• • •

Mrs. William Foster  
no name of my own  
no occupation  
kids grown.

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stayed within lines  
only lived to serve  
supported never strived



—Richard Hooker, author of *MASH*

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—Merle Miller, author of *Plain Speaking* and *Lyndon*

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# William Morrow

Fenton's tight control evokes a sense of women being carried along — "railroaded" — to a destiny of dullness and oblivion, to some other place down the line. She ends by recounting her own struggle to be heard, as a woman poet, and her final encounter with the train that brought her to New York City.

## Continued from page 3

Unfortunately, Herdt's heavily jargoned style is never felicitous and often unbearable. (For example: "The phenomenological parameters of an idiom are mentally constrained by residues of developmental experiences built up in one's perceptual and fantasy systems.") Also, his book is unmitigated in its concentration on issues of anthropological theory and methodology. Indeed, the Sambians are so much grist for these dark Satanic mills.

Nevertheless, if one can put up with these faults, there is much here to stimulate speculation: the adaptive advantage accruing to a culture from such initiations, the similar kidnapping found earlier in our own tradition (Sparta), our own sexism writ large in gothic hand, and the magic of semen whose potentially spiritual properties are known to every cocksucker on the globe!

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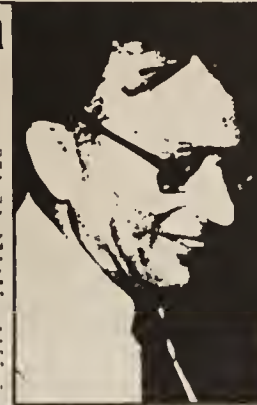
## Why Mario Cuomo Wants Gay Rights (p. 16)

N E W • Y O R K

# NATIVE

## Cancer Hits the Gay Community

## Homosexual Panic at the Soho News



# The New Legacy of Allard Lowenstein

by Larry Bush

### The '81 March



### Four Views

1. *What is the purpose of the study?*

**I**n the United States, the problem of capital flight is not considered to be serious. It was a factor in the case of the 1932 jump in the price of gold, but with nearly all

advocate. I have been placed in an awkward position, and I am sure that other people will be concerned and sympathetic against the treatment I have been forced to undergo. I have been at Arlington National Cemetery.

In this time of stress, I suggest that the people of the United States should be more understanding and tolerant of the treatment of our soldiers and sailors who are in the hands of the enemy. I am sure that the people and the government will be able to do this.

A. As well as a length, my suggestion is that the New York Times should not publish the Alfred E. Newman article, because the fact that he is a writer and not a doctor is not a valid reason for allowing him to say that the United States is not doing enough for its soldiers and sailors. I am sure that the people and the government will be able to do this.

There is a lot of talk about the importance of the environment in the United States. But what is the environment? Is it the air we breathe, the water we drink, the land we live on? Or is it the people who live on it? The answer is both. The environment is the land, water, and air that we live on, and the people who live on it. The environment is the land, water, and air that we live on, and the people who live on it. The environment is the land, water, and air that we live on, and the people who live on it.

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high order as well as a real talent for making movies."

Vincent Canby, New York Times

**"FRANK RIPPLOH IS THE MOVIES' FUTURE!**  
It will be interesting to see how this **TAXI** runs on our own  
mean streets."

Richard Corliss, FilmComment

**"A BELIEVABLE AND TOUCHING PORTRAIT."**  
The sex and nudity will account for the film's popularity with  
some audiences, but they will also put off others. And **TAXI  
ZUM KLO** is of sufficient quality and interest for that to be a  
shame."

—Janet Maslin, New York Times

**"AN EXTENDED, ROLLICKING CRUISE!"**  
**TAXI ZUM KLO** is an important movie because it tries to  
juggle the contradictions of love and freedom."

—Carrie Rickey, Village Voice

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# Theater— (Cross)Dressing for the Part

**The Dress Shop**, by Mijo Johnson  
Directed by Bonnie Williams, and  
**The Stronger**, by August Strinberg  
Directed by Dennis Piana  
Nov. 11, 12, 13 at Gallery East,  
24 East St., Boston. 426-1940.

By Bruce Gordon

Wednesday has been known throughout the world as a day for cheap matinees, spaghetti in various parts of town and the mid-week blues for the working set. Not for the Gallery East. No blues, no cheap matinees and no pasta. Last night's opening of *The Dress Shop*, written by Mijo Johnson, and August Strindberg's

*The Stronger* proved to us all that there is hope for theatre in Boston and nothing mundane about mid-week.

*The Dress Shop*, copyrighted in 1980, can be best described as a play in which members of both sexes confuse their roles and thereby ultimately delineate society's feelings on the subject. Here, and during the after-play comments by the audience, parallels were drawn to Ionesco, Genet and other literary dramatists. In being totally fair to the direction and awesome strength of the performances, I choose not to do so.

Maya Silverthorne, as the be-

nignly threatening (at first) and equally mysterious Mrs. Higgs ("... as in wigs") presented the anxiety of sexual identity/freedom with the utmost care and potency. His delivery of such lines as "... my father ... led me to the closet ... and beat me UN-MERCIFULLY!" wrought out of us the most visceral of reactions to ideological oppression. His acting was as true to the tenets of the play and as truly sneering, stalking as he was "forced to wear my manhood around my neck." Maya himself utilized the look, character and movement that would make Stanislavski ascend to the

heavens in mortal glee. Truly exciting — no, exciting isn't the word — *sensual, sensational* is far better! The sheer "nervosity" of *jeu de théâtre* boiled through even in the most quiet and serene moments of the portrayal. We felt the rage, the helplessness and the internal struggle of the character that a lesser artist might have glossed over with camp. We were *awed!*

Katy Bolger, the Owner of the "fashionable Newbury Street" establishment, gave us a performance that was *hot*, searing and genuinely uplifting. She came across as supremely fresh, energetic and

fortunately not overbearing in a role that could be mis-termed as the "straight man (person)" to Mrs. Higgs' flamboyance. Full of theatric poise, she opened the play on a rather light note with some stage business that was virtually pleasing. Her naïveté in the ensuing Higgs affair and her trapped panic of the climax were enough to make one tear up those tickets to that Broadway show you waited six months for. No need to go anywhere to see fantastic theatre, we have it here, nicely created for us by an actress who gave us the night of our lives.

Continued on Page 10

## Film

# Boys on the Streets

**Pixote**. Directed by Hector Babenco. Screenplay by Hector Babenco and Jorge Duran. With Fernando Ramos de Silva, Marília Pera, Jorge Juliao, Gilberto Moura. Running time: 127 min. At the Orson Wells.

by Michael Bronski

It's funny the things that potent movies can bring into your mind. Throughout almost all two hours of watching *Pixote* I couldn't stop thinking about a news story I had read in the *Times* almost two years ago. Several teenagers — both girls and boys — tried robbing a subway token booth. The middle-aged black woman teller refused to hand over the money. In retribution the kids threw propane into the security locked booth and set it aflame: the woman, trapped, burned to death. One more horrible NYC crime. But it brought up arguments of whether the perpetrators should be charged as minors and receive rather light penalties or as adults and face a murder one charge.

*Pixote* is a hard movie to watch, and as troublesome to think about later. It begins with Hector Babenco, the director, telling us



The cast—non-actors, just being boys

that 50% of Brazil's population is under 21. Of these there are more than three million homeless children. Because minors cannot be prosecuted by Brazilian law many are used by adults to take part in crime. Many, for survival, turn to crime on their own. *Pixote* follows its title character, — who is 10 years old — and his loose gang of friends, through reform school onto their lives of crime.

The street life of Brazil's cities — first San Palo, then Rio — is harsh, ugly, and dangerous. *Pixote* and his friends, traffic in heroine and coke, kill when they have to, snatch purses, and "buy" a prostitute from her pimp so they can work with her in shaking down the johns. As undesirable as all this sounds it actually seems better than the reformatory where they are subject to gang rape, police brutality, general ill treatment, and lack of any personal freedom.

Amid all this violence, director Babenco is able to elicit wonderful performances from his young cast of non-actors. As *Pixote*, Fernando Ramos da Silva is a sublime mixture of naïveté and innate violence; we are appalled, but never surprised, as we watch all these actions come from a child. Jorge Juliao as Lilica, a streetwise drag queen, who is coming dangerously close to the culañable age of 18, is in turn the bitchy queen and the persecuted faggot. Whatever problems he has with falling in love with straight men, and he spends enough time being miserable about it, are counterbalanced by his sheer bravado and verve at dealing with the everyday shit he has to take. (It is strange watching the interactions between the "real" men and Lilica in this cultural setting. Gender roles in Brazil seem more polarized than here, and Lilica seems accepted as a woman/man, never being able to avoid the scorn of someone who has betrayed his gender, yet accepted as someone who has accepted the corresponding role.) Marília Pera, as the prostitute Sueli, manages to look 35 going on 50; she gives her lifeless sexual encounters a terrifying sense of routine and boredom: she has the face of a worker who should have gone on strike five years earlier and now feels that it is too late for any change.

Critics have compared *Pixote* to Truffaut's *400 Blows* and Bunuel's *Los Olvidados*, but both comparisons seem to miss the mark. Truffaut's poetic tale of the horrors of growing up is essentially one of a sentimental education with a touch of realism; we are meant to *feel* for young Antoine and pity his situation. Bunuel, in his typical fashion, makes his street youths so horrible (their beating and robbing the blind, legless beggar must be one of the

Continued on Page 10

which would have repealed the city's gay rights ordinance. Seattle has been the only American city to defeat such a repeal attempt. More recently gays were invited to join the steering committee planning the People's Antiwar Mobilization, in May.

Like others who have worked at the Center, both co-directors are experienced activists: Karen also works with Native American inmates in Washington state prisons. Before he became involved with the Center in March 1979, Dennis was a fund-raiser for Seattle Committee Against Thirteen. He is a veteran of early 1970s gay liberation in Detroit and Ann Arbor, Michigan.

When she became co-director in mid-1980, Rudolph says, "I walked in on thousands of dollars of debt." Although many people had contributed loans and donations, the end of CETA meant that there simply was not enough money to keep the Center going without getting more deeply into debt. The current wave of CETA layoffs started in May, with one person being laid off approximately every 15 days. In April the GCC Board began seriously to consider closing, and in June it made its decision, which was effective at the end of August.

Don Coffman, Cuban Refugee Counselor, calls the closing "a tragedy." He was responsible for the ten gay Cubans who had settled in Seattle, coordinating in-

struction in English as a second language, getting them dental and medical help and psychotherapy, signing them up for food stamps, mediating disputes and obtaining legal aid, finding jobs for those willing to work. "There just wasn't enough time to get them accustomed to America," he says. The Washington State Department of Social and Health Services will attempt to take up the slack in the Center's absence.

The ability of existing social service agencies to fill the void was a frequent concern of GCC personnel: "What appalled me about the CETA cuts," states Rudolph, "was that all of us at the Center had worked for free and were getting paid only \$600 per month. We were regularly getting in people who needed clothes, a job, food, a place to stay — and we did it all. In order to replace us they will have to pay people who won't do as good a job. These people are going to be on the streets, and the existing social service agencies are already overloaded. The truth is, we saved the government hundreds of thousands of dollars, and we've been doing it for years."

GCC was not the first gay agency in Seattle to fall victim to cutbacks in public funding: Stonewall House, a gay half-way house that existed for several years through the mid-1970s, died in late 1976 after its National Institute for Mental Health grant was not renewed. Besides SGN and

*Out and About*, two other projects founded by GCC, or organized under its tax-exempt umbrella, that will continue under independent auspices are Triangle Recreation Camp, a nonprofit gay campground in the Cascade Mountains, and the Gay Clinic. Several separate service agencies also survive: the Lesbian Resource Center and the Seattle Counseling Service for Sexual Minorities, the latter agency receiving Mental Health money from King County. In addition, the Chemical Dependency Program has recently become the third gay agency, and the first in Seattle, to receive United Way funding.

Despite the existence of the Lesbian Resource Center, Rudolph notes, the GCC had a large lesbian participation. "At all times," says Raymond, "we have been able to put together people of different ages and different racial minorities. We've put into practice women's leadership."

The nonprofit corporation and the Board will remain to enable the Center to reopen at a later date. Although Neth feels that "the Right has succeeded in closing a gay institution," both co-directors express optimism that the GCC could reopen, with more reliable funding and a broader base.

Raymond describes the double-edged dilemma of receiving federal money: "I've reached the conclusion that one way for the

federal government to dissolve gay groups is to fund them for a while, then take the money away." But without this money, he adds, "the Center could never have done the many things it did. To have full-time staff people has been a real privilege, which has increased the effectiveness of the gay community considerably."

Reflecting on his experiences, Raymond says, "The Seattle gay community is a strong, alive and multi-faceted community. I don't see that people in Seattle are going to allow for there not to be a gay community center for very long. The gay agencies in Seattle have been living on the poverty line for many years. The mistake for the GCC was that we were never able to gain other sources of support. The message of the closure of the Center is that gay people need to support their own institutions if they are to survive."

### Conclusion

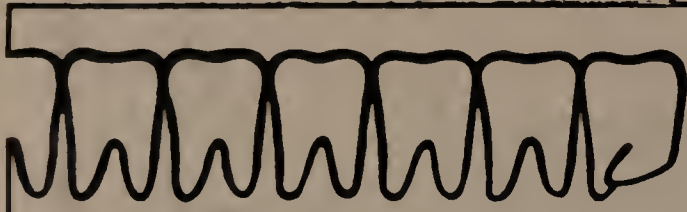
As I am working on this project, Jobpower, a San Francisco gay employment agency, closed its doors at the end of September. Two years ago when I was looking for a job, I went to Jobpower. Like the Seattle Gay Community Center, the bulk of its budget had been provided by CETA, and it had never developed an independent base during its three years of operation.

Morris Kight, a cofounder of the Los Angeles Gay and Lesbian

Continued on Page 10



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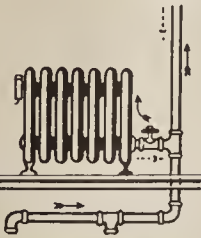
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Maya Silverthorne and Katy Bolger  
(Cross)Dressing

John Tobin

Continued from page 7

The direction of the play was a reasonable triumph for a newcomer. It may have had a "hole" or two — not unlike decorative spaces in exquisite tatting — but on the whole kept the play from being a classic romp through an examination of social "respectability/authority" and unpoignant farce. Bonnie Williams may be a newcomer but has all the efficacy of a veteran.

The opener by Strindberg, *The Stronger*, betrayed its title and was most often the invertebrate. Direction was shown to be a bit confused and at times left us with a nasty taste akin to acerbic rhubarb. We wondered what Dennis Piana was doing when he chose to direct. Reading *US News and World Report*, perhaps? The play was almost clinical in its form and really suffered from ineffectual leadership.

Diane Alexander, who had the dialogue in this one-act disappointment, seemed to need the stalwart support and direction that should have come from Mr. Piana. Her monologue at times was a monotonal delivery of a madding sort. Her reserved presentation was as lackadaisical as her walk-on part in *The Dress Shop*. While she fought through the mire of non-direction, she unfortunately lost the fire that her

silent partner, Ms. Bolger, seemed to have caught. This reviewer was left aghast with the notion that not only did Katy Bolger, in the mum role, give the stronger performance, but also that Ms. Alexander seemed to let her get away with it.

Set design, by Ian White (the Epiphany child; read your program), was as simple as it was elegant. Neatly put together staging, such as the mirror of *The Dress Shop* and café tables of *The Stronger*, were a study in subliminal sense seduction. He handled the use of space adequately and fully. Heaven only knows how he caused us to forget the intruding columns of the Gallery East.

Mijo (née Michael Johnson) wrote the play *The Dress Shop* for all of us who had to endure the hardships of growing up different. The ideas of cross-dressing, sexual identity and respectability vis-a-vis our miscreant cultural maxims were expressed in the most polished style. Symbolism was intense but not a bane. The tie as a sign of respectability; the suit as a sign of authority were apropos and the fact that there was a man in women's clothing did not make us laugh as it is classically inured to do. Mijo has produced a role for a man in an alternate vein while letting us vicariously suffer with it. We can not deny that there was humor contained somewhere in the play, but that was not its calling card. Blunt reality, harsh conflicts and tribulation is what made the play come alive. The humor, while softening the shock of realization of these and horror of what becomes of it, caused the play to become bearable to even the most tortured of us all.

## Seattle

continued from page 7

Community Services Center, is "frankly alarmed at the abandonment by this government of its citizens — and we are a very good group to abandon, politically. If Jerry Falwell can get 100 of his nominees appointed to the Reagan Administration and us zilch, that shows how much power we have in this society. I think we are in terrible trouble."

The situation brings up a philosophical question: *Who* is the government? If it is supposed to be for the benefit of all of all of us, why is it cannibalizing its people to feed a military that has grown beyond control?

Jobpower Director Mark Hetz has observed that as more and more lesbians feel backed into a corner politically, their mental health needs, as well as their needs for employment and legal advocacy, will increase.

"Within the next decade 80% of all social services in this country will be demolished," predicts Carole Migden, now Executive Director of Operation Concern, in an interview with Sue Zemel in *Coming Up!* a San Francisco gay monthly newspaper. In order for gay social agencies to survive, she says, they will need "luck, guts, and our own ability to develop a pet rock approach to fundraising. It's a time for real imagination and creativity."

As Kight put it, "We must learn how to give to our own institutions. Our community has not been good at that."



## The Streets

Continued from page 7

all time stomach turners) that with the director's rabidly anti-bourgeois sentiments they become almost heroic, or at least, perversely anti-heroic. *Pixote* is more disturbing than either of these two films because it's detached realism doesn't allow us to take sides. Of course the social conditions are terrible, of course all these things that happen are horrible, of course large scale social reform would make some changes in these people's lives, but Babenco never falls into the old liberal cliché of

blaming everything on social conditioning. The old literary conceits that are in Hollywood films like *Hell's Kitchen* and *Dead End Kids* — and now even in TV shows like *The White Shadow* — tell us that all bad kids need is understanding and a fair chance. What is so deeply disturbing about *Pixote* is that you can never shake the feeling that this is a lie.

There is lots written about the intrinsic "innocence" of children. While some argue this from a psychological or moral stance, other describe how the institution



of "childhood" evolved over the years and that this "innocence" is a socially induced, middle class myth. The strength of *Pixote* is that it allows children a freedom of will and autonomy they are rarely granted — they are not "kids" but people who happen to be younger and smaller. If all the crimes they commit in the film were performed by adults we would be less shocked, less appalled. Whatever Brazilian law says to

the country, Babenco implies that his characters are culpable, responsible for what they do. They are not the mythical "bad seeds"/devil children, but just people who commit crimes for any number of good or bad reasons.

There are no solutions in *Pixote*, there can't be because Babenco sees the problem not so much as social conditions but human nature. While the New Right is mobilizing around their notions of

"children" and "family" it is important for the left and progressive thinking not to fall back on liberal clichés. *Pixote* is deeply disturbing, it challenges our deep seated feelings about guilt and innocence, about children and environment. Like that story in the *Times* you can't get it out of your head; there are no easy solutions, sometimes there are hardly even ways to think about things.

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GayCommunityNews







# Calendar



**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.

## weekly events

### sunday

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (817) 482-6874 or 247-5485.

## coming events

### nov 8 sun

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight, Anne Caputi, music to touch our souls. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8. \$3. Every body well come.

**Boston, MA** — Chiltern Mt. Club. Chinatown Revisited. Info: Scott (617) 776-4653.

### 9 mon

**Somerville, MA** — Somerville Women's Center Coffeehouse. Tonight: women's music by Janine Graham. Open from 7:30-10:30pm. \$2 donation. Refreshments. Alcohol free space. Info: 628-6311.

### 10 tues

**Boston, MA** — Why does Black and White Men Together (BWMT) tend to discourage the participation of couples? This will be the topic of discussion at 8pm. (BWMT Steering Committee potluck at 6:30. Bring beverage and snacks to share.) Info: 536-9420.

**Selem, MA** — "Family of Friends," a lecture with slides by Francis Doughty, sponsored by North Shore Lesbian and Gay Alliance. 7:30pm. Library function room, Salem State College. FREE!

### 11 wed

**Cambridge, MA** — Women's Pentagon Action. Gathering for all women, especially those not able to go to Washington, DC, to discuss support for the action. 6:30pm. 13 Sellers St. (Central Sq.) Info: 354-1204 (eves) or 628-6311.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melenie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orleans, MA** — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1814, Orleans, MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

### monday

**Boston, MA** — Lesbian and Gay Pride Committee meets on the second and fourth Mondays of the month at 7:30pm. 128A Tremont St. (near Park St. T stop). 4th floor. New members very welcome! Info: 731-8737 or 262-4777.

**Watertown, MA** — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Nashua, NH** — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

### tuesday

**Boston, MA** — Boston Tea Party 2½ meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

**Bridgewater, MA** — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

**Boston, MA** — "The Dress Shop," an original tragicomedy by Mijo, and "The Stronger" by August Strindberg. Limited engagement. Nov. 4-6 and 11-14. Gallery East, 24 East St. (South Station Plaza). 8:15pm. Info: 426-1940. "FABULOUS!" "HEAVY." "ALL SEVEN LIVELY SINS TOGETHER IN ONE PLACE!" "DON'T MISS IT!"

NBC Network Stations — Tom Reeves will be interviewed by Tom Snyder on the NBC Tomorrow Show (pending approval by the NBC Ethics Committee) about the North American Man/Boy Love Association and sexual politics. Check local listings. (Usually follows Tonight Show at 12:30am Thurs.)

### 12 thurs

**Boston, MA** — GCN PROOFREADING AND LAYING OUT (I) FUN AND REFRESHMENTS (AND A LITTLE ORGANIZED PLAY). See Thursdays above for details.

**Boston, MA** — Slide presentation of 12 years of art by prisoners. Speaker Ray Lagenbach. Noon. Mass College of Art, Overland Bldg., 26 Overland St. (Kenmore Sq.) FREE!

**Northampton, MA** — Come celebrate with Meg Christian the release of her third album Turning It Over. Womanfyre Books, 68 Masonic St. 4-5pm. Alcohol free refreshments. Info: (617) 661-0554.

**Boston, MA** — "The Dress Shop" etc. "STUPENDOUS" (Rome Trib). See Wed above.

### 13 fri

**Boston, MA** — GCN STUFFING, LABELING AND ZIPPING (!!) DON'T MISS IT (OR YOU'LL HAVE TO WAIT TIL NEXT WEEK). See Fridays above for details.

**Brettleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

**Cambridge, MA** — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 681-3633.

**Uxbridge, MA** — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Havland St. (near Auditorium stop). 267-7573.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES!! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

**Boston, MA** — The Mass. Gay Political Caucus meets first and third Thursdays at 7:30pm. 755 Boylston #215. New members welcome. Info: 471-8404.

**Boston, MA** — "The Dress Shop" etc. "DRAMATIC!" (Women's Wear Weekly). See 4 Wed above.

**Boston, MA** — Buffalo Lesbian Oral History Project presents show on pre-1970s Buffalo lesbian community. 7:30pm. Cauldron Experimental Theater, 22 Randolph (near Dover T stop, Orange line, off Harrison). (Safety walks form the T station at 7, 7:15 and 7:30.) \$3 donation. Info: 542-8575, 876-8819 or 236-4942.

**Cambridge, MA** — Black Rose presents Alix Kates Shulman on Dancing in the Revolution: EMMA GOLDMAN'S Feminism. MIT Room 9-150 at 105 Mass. Ave. 8pm. FREE!

**Boston, MA** — An evening of readings from Persephone's new anthology *Lesbian Fiction*, by the authors. Glad Day Book Shop, 22 Bromfield St. (near Park St. T) 8pm. \$2.

## 14 sat

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Madeline Davis, lesbian feminist songwriter and singer. 355 Boylston St. (chapel entrance). Doors open at 7:30 and close at 8pm. \$5.

**Boston, MA** — Penthesilea, Queen of the Amazons Theater Improvization. Bring your own instruments, poems, images, womanlore, dreams. Fabric provided for costumes. Women only. Cauldron Experimental Theater, 22 Randolph St. (Dover T stop on the Orange Line; off Harrison St.) \$2 (helps pay the rent). 8:30pm. Info: 876-8819.

**Somerville, MA** — As You Like It: a workshop forum for lesbians to discuss questions like: what do I really like and how do I tell her? what do other lesbians do? "wild and woolly" or "purposeful and romantic"? and why is it so difficult to talk about this stuff??? This Sat.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1178.

**Boston, MA** — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. Info: 542-0144.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Cambridge, MA** — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 48 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 286 Ell Center. 7m.

## friday

**BOSTON, MA** — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

**Hartford, CT** — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Lesbians United meetings. Info: Women's Services Center, 499-2425.

**Concord, NH** — Central NH Men's Support Group. Meets every Friday eve at 87 Thorndike St. Info: Joe 224-6931.

and next from 1-4:30. Info: 628-4692 (call only Tues., Wed., or Fri. 4-8pm).

**Lewiston, ME** — An evening of poetry and music with Rol Risska, poet, and Cheryl Hoenemeyer, singer/songwriter, presented by the Bates College Gay/Straight Alliance. 8pm. Chase Hall, Bates College. Info: (207) 784-4869.

## 15 sun

**Boston, MA** — Malda Tilchen reads from "Letters From My Aunt" and presents a slide/tape show on lesbian novels at Oasis, a coffeehouse with entertainment. 355 Boylston St. (at Arlington; chapel entrance). Doors open at 7:30pm and close at 8. Men especially welcome tonight! \$3.

**Boston, MA** — Merrymount Music Society meeting and performance. Bring anything (I), any instrument, music, and most of all your self for music and fun. Info: Rachel 742-7997 or Mark 236-4888.

**Cambridge, MA** — Lesbian and Gay Folk-dancing meets in Phillips Brooks House, Harvard Yard. Dancers are taught and beginners and experienced dancers are welcome. 12:30-3pm.

**Boston, MA** — Meeting on results of the All People's Congress that took place in Detroit recently. Community Church of Boston, 565 Boylston St. 4pm. Lesbians and gay men along with other groups will be represented. Info: 424-1176.

## 17 tues

**Boston, MA** — GCN MEMBERSHIP MEETING. 22 Bromfield St. Come welcome our editor back from her western travels. 6:30pm.

The deadline for Calendar items is Tuesday at noon for the following issue.